PER COPY, FIFTEEN CENTS

Malaysia Message

SINGAPORE.
OCTOBER, 1937.
VOLUME 47.
No 10.

FUNERAL PROCESSION

LITHOGAPHERS LTD

HERO WORSHIP!

Small boys can be heroes to smaller girls and the love of admiration seems to be instinct in the species.

But no small boy—or small girl—will try to "show off" unless he feels well, so wise mothers smile at these exhibitions of prowess and are happy at this obvious sign of health.

Secretly, if not openly, most mothers like to see other children admiring their own. They like to see the seeds of leadership germinating. The foundation is the thing. Mothers who have recourse to "Lactogen" when weaning Baby, are giving him a fine start in life, the means of developing a sound body and nervous stability. So...

Give Baby

"LACTOGEN"

the foundation of young heroes.

LACTOGEN

THE SPECIAL introductory prices of this new Goodyear Tyre—the R-1—mean extra value to motorists who want safety as well as long mileage. It's a tyre worthy of the name—Goodyear. See the new R-1 at your Goodyear dealer's today!

A low price on an unknown tyre doesn't mean much, but a low price on a Goodyear means extra value.

THE NEW

R-1

GIVES YOU THESE 9 FEATURES:

1. Flat, wide, long-wearing tread.
2. High, non-skid diamond blocks.
3. Thick Center Traction tread.
4. Thick, sturdy, prismed shoulders.
5. Supertwist Cord in every ply.
6. Full oversize in all dimensions.
7. Rugged, handsome appearance.
8. Long, trouble-free, non-skid service.
9. A tyre worthy of its name.

GOODYEAR

MORE PEOPLE, THE WORLD OVER, RIDE ON GOODYEAR TYRES THAN ON ANY OTHER MAKE

PERSONALS

BISHOP EDWIN F. LEE sailed for Manila Saturday, September 11, on the s.s. "Leverkusen." Bishop Lee hopes to return to Singapore October 17th.

The REV. and MRS. JAMES J. KINGHAM of Chicago, announce the marriage of their daughter, CLARA JEANNE to MR. FRANK FOSTER BRIGHT on August 18th at the Broadway Methodist Episcopal Church, Chicago.

The REV. J. J. KINGHAM in a recent letter from Chicago announcing the marriage of his daughter Clara Jeanne mentions that her husband was a classmate of James at the University of Chicago where he obtained his Phi Beta Kappa and that he is teaching this next year at the Evanston Junion High School. James who has spent the vacation in Mexico is teaching another year at Flossmore, Illinois.

"Conditions here have improved greatly since we came, employment has increased, prosperity is here, and the only thing that troubles us is the thought that some day we shall have to begin to pay for the present vast government debt. Our administration is still spending almost two dollars for every one dollar of income, and the national debt is $36 billions. Apart from the national expenditure the municipalities manage also to spend more than they collect, increasing their debts as well. The Chicago & Cook Co. tax for 1936 now payable, is $9.52 on every $100 of assessed valuation, the highest in the history of this city. High taxes necessitate high rents and people with small incomes are crowded to the wall."

MR. and MRS. DAREL McFERREN arrived in Singapore September 14th on the s.s. "Hakone Maru" and sailed for Sumatra on the s.s. "Op ten Noort" September 20th. The McFarrens are new missionaries to Sumatra and will be associated with the work of the Methodist Boys' School, Medan. Their address is care of Miss June Redinger, Oranje Nassaustraat, Medan.

MRS. EDWIN F. LEE after an absence of two weeks upcountry attending the Y.W.C.A. Conference and visiting Mission stations as far as Ipoh, returned to Singapore Friday, September 18th.

MALAYA ANNUAL CONFERENCE 1938

The dates for the Malaya Annual Conference 1938 sessions will be from Thursday, January 6th, to Tuesday, January 11th. The Victoria Memorial Hall has been reserved for Sunday evening, January 9th, for the regular Malaya Annual Conference All-Methodist Service of Worship. As has been customary the Mission Finance Committee will very likely meet on Wednesday, January 5th.

The REV. and MRS. MANTON, first term Methodist missionaries, passed through Singapore September 17 en route to their new field, Rangoon, Burma. Mrs. Manton is the daughter of the Rev. and Mrs. Brewster, well known missionaries of Foochow, China.

MR. ALEXANDER SIMANDJOENTAK, after three months leave in Sumatra, returned to Cameron Highlands August 31 and is carrying on the work of the two mission stations among the Sakais. He attended a meeting of the Executive Committee of the Home Missionary Society, held in Ipoh, Friday evening, September 17. Others present were: Miss Thirza E. Bunce, D. C. Gong (Sitiawan), R. Kesselring, Abel Eklund, Yong Ngim Djin and Dr. P. B. Means. The Home Missionary Committee at this time discussed plans and programme for the development and extension of the work to various new centres of Pahang.

MRS. CHEN SU LAN who went to London for medical treatment last March has returned to Singapore. We are very happy to learn that Mrs. Chen greatly benefitted from the treatment she received in England and is active again in her church work.

THE HON'BLE MR. J. H. PEDLOW AND MRS. PEDLOW of Seremban announce the birth of a daughter, GWENDOLEN MARY, on the 2nd September.

THE SECOND ANNUAL ALL-MALAYA Y.W.C.A. CONFERENCE was held this year at Port Dickson from September 7-11th. Mrs. T. W. Hinch of Singapore as Malayan President presided over the Conference. Others from Singapore who took part or were delegates were: Mesdames E. F. Lee, W. S. Reinoehl, H. B. Amstutz, Overell, Jordan E. V. Davies and Misses Nice Wu and Vera Leicester. Methodists from all over the Peninsula were well represented and formed a large percent of those present. Mrs. E. V. Davies contributes an article on this Conference to the present number of the Malaysia Message.

The REV. E. HESSEL, missionary of the Ostasien Mission, Japan, spent five days in Singapore on his way back to Japan from Europe. The Rev. Mr. Hessel spoke at the Wesley Church prayer meeting and again Wednesday evening at which time he showed moving pictures of Japan and of his missionary work. Mr. Hessel is a member of the Confessional Church in Germany and gave us many enlightening pictures of the religious situation in Europe.

We are happy to announce the marriage of MR. GEORGE F. J. TOWERS to MISS KATIE ELLEN GAINE at Christ Church, London. Mr. Towers is the eldest son of Mrs. Ellen Towers of Wesley Church, Singapore.

The REV. T. M. KURIEN, forme ly of Seremban, in a recent letter fro Madras writes that he is now hea master of Wesley High School, Roy pettah, Madras. We extend to hi our best wishes in his new field labour.

DR. J. R. JACOB, Pathologi attached to the Malacca General Hosp tal and brilliant young Ceylonese docto was killed in a motor accident ne Sedenak Estate, Johore, Wednesda August 25 while returning from Singapo to Malacca. A great future had bee predicted for the young doctor wh graduated from the King Edward V Medical College nearly 18 years ag Of a genial disposition he was ver popular with all classes of people.

The funeral which was large attended took place on Friday mornin August 27th. A mass of wreaths we received, many of them being sent b medico friends of the doctor from a over Malaya.

Dr. Jacob was the treasurer of th Tamil Church and the cup of th Church, in his hand, was ever runnin over.

He supplied the Church wit "Hymns and Lyrics" and other mus books worth over a hundred dollars an strictly wanted this act to be know only to the Father who seeth in secre

He supplied also seven churc schools in and around Malacca wit picture cards, picture rolls, books aid teachers all at his own expense.

Knowing full well that servan of Christ being poor in material wealt are despised and easily critized even b their friends, he was ever anxious to a as an antidote, by pointing out th good points in the work, in the zeal an in the ability of pastors.

He was one of the recipients of H Majesty's Coronation medals. Wh admirable modesty was exhibited b him. The Church he served could n celebrate it in any way, his modes strongly preventing it.

In fact, he was so liberal to th Church and to the poor, so good an conscientious in all he did, so amazing modest that those who knew him w said he was too good for this eart He was thus ever ready to meet his Go The funeral services were conducted the home, in the church and at th grave by the Rev. Dr. R. L. Arche the Rev. S. S. Pakianathan, the Re I. V. Ayaduray, the Rev. Paul Schmucher, the Rev. L. A. Samuel an the Rev. I. Milton David. Mrs. R. Archer played on the piano in th church most suitable tunes for th occasion. Twenty eight pastors an catechists who were attending the Tam Pastor's Institute, a host of men distinction and friends and the Honou able the Resident Councillor attend the funeral.

May the Lord God of all comfo comfort the bereaved family, granti them their hearts' desires.

J. M. DAVID. *Past*

yes—they're blue.....!

And this is an old trick of Mary's—generally means she is going to ask for something! "Will you buy me....." "May I have....." "Daddy I want a....." and she'll get it in the end. Last week for instance she was noticed with her head buried too far into a picture book. Daddy suspected bad lighting so he bought a dozen new COILED-COIL CROMPTONS. Since then it's been a different home bright and cheerful.

THE COILED-COIL LAMP GIVES UP TO 20% MORE LIGHT FOR THE SAME CURRENT CONSUMPTION:—A definite safeguard against eyestrain.

CROMPTON COILED-COIL LAMPS.

Sole Agents.

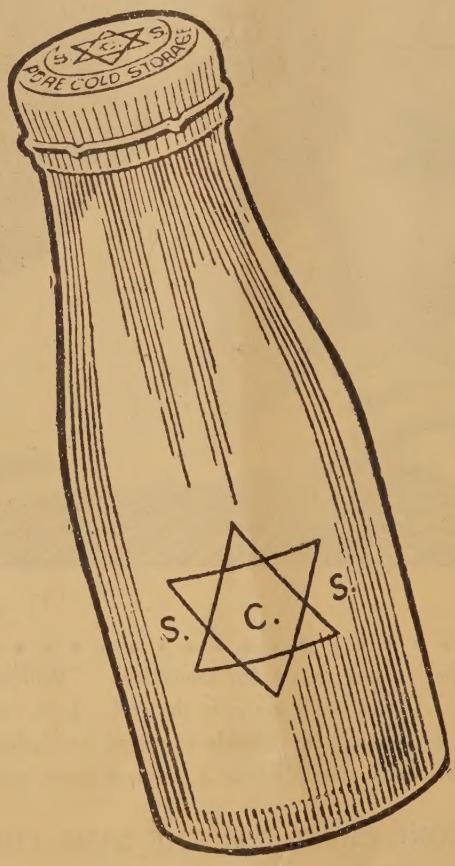
UNITED ENGINEERS LIMITED.

17-19 Battery Road, Singapore and Branches.

COLD STORAGE BOTTLED MILK

Always fresh
Always wholesome

Growing Children need plenty of fresh milk every day



SINGAPORE
COLD STORAGE
CO., LTD

By Courtesy of Pavilion Lt

HIM SENG PIANO CO.

163, SELEGIE ROAD, SINGAPORE

When Buying Pianos, always consult us, before going elsewhere. We hold the record of the largest repair in Malaya and have had 20 years experience.

Agents for
AUGUST FORSTER PIANOS
Well-known in Europe for Durability, Quality and Tone.
Be proud and own an August Forster Piano.

PRACTICE LIMITED TO THE EYE.

Specializing:
Ocular Muscle Anomalies.
Complicated defects of vision.
Glasses if needed.

R. A. THOMPSON, D.O.S.
(Dr. of Ocular Science)
4, Arcade (Ground Floor.)
Singapore.
Phone 3002.

35 Years' European Clinical Experience.

Please help the Malaysia Message by patronising our Advertisers.

The Malaysia Message

)ctober, 1937.) Official Organ of the Methodist Episcopal Church, Malaysia (Vol. 47. No. 10

AN OPEN LETTER TO JAPAN

by Dr. E. Stanley Jones

'T may be presumption for me to address this open letter, but in a situation of this kind one has to ay aside modesty even at the cost of being misnderstood.

I write this because of a threefold compulsion: irst, I think I can claim to be a positive friend of apan and have the sincerest admiration for the apanese people: second, I feel very strongly that he Japanese people are headed, through their ational leaders, particularly the military leaders, n the wrong direction: third, I feel that this opinion s shared by millions around the world, and I should ike, if possible, to voice that opinion.

As an ostensible proof of friendship I might oint to the fact that recently I have twice seen 'resident Roosevelt personally, and have urged pon him the possibility of easing the tension beween America and Japan by putting Japan upon quota basis regarding immigration, pointing out hat this would mean only 250 people from all sia if they should be put on the same two per ent. basis as the rest of the world: it would right n injustice and would take away something that as been very humiliating to Japan.

I have felt that the response from him and ther national leaders has been very reassuring. esides, as a resident of Asia for thirty years, particularly India, I have watched with admiration the ise of the Japanese people. I had high hopes that he would prove the leader of Asia in reconstruction and goodwill. I had thought that she would urn Asia into something different from what we ind in Europe.

Our hopes have been dashed as we have seen ou heading Asia into conflict and hate. There as another road for you to take, namely, the road f friendship and co-operation with China, and hrough this a leadership of the whole of Asia. You ave apparently missed that road and taken anther.

Three Attitudes

There were three attitudes your people could ave taken: the first was to remain isolated; the econd, was to co-operate on a friendly basis with China and thus help in her development and your wn; the third, was to have the relationship of ntagonism to China and through her to the rest f Asia, and possibly of the world.

The first was impossible, you have apparently refused the second, and you have taken the third. In this we feel that you have deeply erred. Many of your far-seeing statesmen have urged the second. Had you followed them you would have had so much to give to China and the rest of Asia.

You have great gifts that the world needs, but you are erecting military barriers between you and the rest of world and we cannot take from you. Not now.

You reply that it was the recalcitrancy of China that prevented the co-operation—they refused it. Did they? It is true that they have refused to acquiesce in the appropriation by Japan of vast portions of their land and the invasion of their sacred and immemorial rights. China has refused that kind of co-operation, and frankly the world admires her for refusing on that basis.

That is not co-operation, that is domination, the relationship of master and servant. In accepting such co-operation they would have lost their soul as well as their country. Use your imagination a bit. Could you have honestly respected China had she accepted that co-operation? I am sure that your manhood says, No.

Surplus Population

Still, you say, there is the matter of the surplus population of Japan; where are they to go? I think that you have a real point in this matter of population, and I, for one, would advocate very strongly the world taking this very seriously and making provision for it.

But can you honestly bring forward this argument of population surplus in regard to China proper? Is it the reason for the present aggression? This argument cannot validly be used regarding Manchuria, let alone China proper, for when the vacuum of Manchuria was opened about thirty years ago it was the Chinese people who poured into Manchuria to the tune of thirty million, rather than the Japanese.

Did this not show where the pressure of population lay? It was in China rather than Japan. If you could not send immigrants into the comparatively empty Manchuria, could your peasants compete with the Chinese farmer on the densely populated soil of China proper? I am afraid that

(*Continued on page* 8).

FROM THE EDITOR'S DESK

The Malaysia Message

THE STAFF

Editor:
PAUL B. MEANS

Contributing Editors:

H. B. AMSTUTZ — G. S. ARUMUGUM
MISS DOROTHY MORETON — MISS EVA I. NELSON
C. G. JACKSON — D. D. CHELLIAH

Publishers:
THE METHODIST MISSION, SINGAPORE, S.S.

Annual Subscription Rates:

Straits Settlements	$1.00	United States	$1.00 U.S.
British Isles	2s. 6d.	Dutch East Indies	f1
India and Burma	Rs. 1-14-0		

Subscriptions payable in advance.
Send Remittances to the Malaysia Message, 10 Mt. Sophia, Singapore, S.S.
Manuscripts and all matter for publication should be addressed to the Editor, 10 Mt. Sophia, Singapore.

WHAT KIND OF CHRISTIANITY DO WE NEED TO-DAY?

There exist today not only many conceptions of God and many interpretations of Christianity but also many types of theology which emphasize certain religious attitudes and types of conduct. One of the most fundamental questions which we have to answer, therefore, in this welter of choice is the following: WHAT KIND OF CHRISTIANITY DO WE NEED TO-DAY?

The simplest and most direct answer is that we need the kind of Christianity that Christ had. We need to have in our religion the same quality which was characteristic of him, namely, his love, his love for God and his love for man—common, ordinary man. The type of Christianity that the world needs is the type of Christianity that always meets the world's need and that always meets our own personal need.

When Jesus called his disciples, he did not ask them first to subscribe to a creed or to enter a theological seminary. Their theology, he knew, would grow out of life, and so his simple command was: "Come, Follow me!" Christianity to Christ was discipleship and not a professorship, it was a discipline which we are challenged to live rather than a creed which we claim to profess. It was precisely because the Pharisees had thus corrupted religion that Christ reserved his hottest invective for those whose pseudo-religion comforted them in their belief that they held the correct theological doctrines.

That Jesus held a different conception of h mission is clearly revealed in his first public appea ance at the synagogue in Nazareth, when he stood u to read from the prophet Isaiah: "The Spirit of th Lord is upon me, because he hath anointed me t preach the Gospel to the poor, he hath sent me t heal the broken-hearted, to preach deliverance to th captives, and recovery of sight to the blind, to set a liberty them that are bruised and to preach th acceptable year of the Lord."

Whereas most people tend to hunt up the peopl who can help them and to gravitate to the people an the places where they can be given the most comfort and the greatest honour, Jesus tended to gravitate t the people and to the places which needed him mos He said that "the Son of Man came not to be ministe ed unto but to minister and to give his life as ransom" to save and to serve. Even in his praye his thoughts were concerned about how he might serv the poor, the exploited, the dispossessed, the sick, h harrassed disciples. His primary question was "Whom can I heal? Whom can I teach? Wha village needs me next? Where is the place that need me most?" He said that he came "not to call th righteous but sinners", those who were sick, conscious of their need and wanted help.

When John sent his disciples to find out what kin of religion Jesus had, he received this reply fro Jesus: "Tell John the things which you have hear and seen: how the blind receive their sight, how th lame walk, how the lepers are cleansed, how the dea hear, how the dead are raised and how the poor hav the Good News preached to them." Here was th material proof for which John was looking, visibl evidence which would convince any sceptic.

Although Jesus believed in teaching disciples an spent many hours on the quiet mountain-side, out lining the way of Life, this teaching was neve separated from active and real discipleship. He earl drew the attention of his disciples to the cross an outlined in his teachings on the Mount a Christia strategy and plan of march, the goal of which wa the Cross. Christ's death on the cross can in no wa be separated from his teaching and his religion. A he hung on the cross, his enemies said: "He save others: himself he could not save." It was only whe the Roman captain saw Jesus hanging on the cros that he could cry out: "Surely this man is the So of God."

Jesus knew that love always costs and that icarious suffering on the cross was an integral part f discipleship. To those two disciples who asked for onour, he replied: "Can you drink the cup that I rink and be baptised with the baptism with which am to be baptised?" He not only referred to his wn sacrifice upon the cross, but to the necessity of iat experience for every disciple. "If any man would ome after me, let him deny himself, bear his own ross and follow me."

It is true of any great man, if you cut out the iffering which his courageous struggle involved, his fe loses in significance and his deeds lose their eroic quality. God can only be real to us as we take art in the sordid struggle of human existence, sharing s burdens and overcoming its sorrows. The disciples n the Mount of Transfiguration recognised Jesus as ieir Saviour, and there wanted to build tabernacles efore which they might tarry. But Jesus didn't let iem stay up there on that delectable mount: it was ack to the valley, the contemporary field of action. he mountain top was necessary for vision, but Jesus dn't stay forever on the mountain-top merely to ach. He knew that if that vision was to be real, had to be translated into the life of the valley.

One of the most subtle dangers he had to meet nong his disciples was the attitude which called out Lord, Lord" but did not the things which he com-anded. It was in their surrender to the new Way Life and in their readiness to do the will of God at the disciples determined their relationship to sus. (Mark 3:35)

What, therefore, does God want us to do? God ants us to do the important things of life rather an the unimportant. He wants us to do the hard ings of life rather than the easy. He wants us to the neglected work of life rather than that which is tended to. He wants us to invest our lives in the aces of greatest need, and in every situation to tempt to do the most loving thing. If we ask our-lves, what in this situation is the most loving thing do, we can get a glimpse of an answer by trying envisage what kind of action will bring the most ve into the world ten years, twenty years or forty ars hence. It is because this ideal demands so much, id because we are conscious of how far short we ll, that we are compelled to seek God as the sole urce of Power. In the cup of cold water which we fer in the spirit of Christ to some needy soul, we id our own soul refreshed, but as we seek to serve en, we find God and are driven to ever deeper pendance upon Him. "If a man love not his other whom he hath seen, how can he love God iom he hath not seen?"

THE FORMATION OF THE SARAWAK-BORNEO MISSION

On the occasion of Bishop Edwin F. Lee's visit to Borneo the Sarawak-Borneo Mission, as authorised by the 1936 General Conference, was organized June 16th at Sibu, Sarawak. The sessions were held in the Masland Memorial Methodist Episcopal Church, Sibu, Sarawak, on June 16, 17 and 18, 1937 with Bishop Edwin F. Lee as chairman. Mr. Hu Hiong Uong was elected Chinese secretary. Mr. Chong Jin Bock as English secretary and Chen Pi Jen was appointed assistant English secretary.

The following were in attendance: Rev. Lee Hock Hiang, Superintendent of the Sibu District and Rev. Wong King Hwo, Superintendent of the Sarikei District. These are districts of the Malaya Annual Conference.

The following members of the Malaya Conference and Supply Pastors were present and gave reports: the Rev. Gerald V. Summers, Resident Missionary, Sibu, Sarawak, Uong Sie Heng, Guan Kie Dik, Chen Pi Jen, Liag Kai Cheng, Lau Hung Ang, Lam Hoong Pun, Yao Siao King, Uong Siu Liong, Ding Su Muo, Nguoi Ging Sing, Ding Siu Ca, Ling Ce Seu, Ling Muang Siu, Diong Sung Ling, Ding Nguong Uong, Guang Kie Cae, Ling Kie Hieng, Hu Hiong Uong, Uong Gie Ceng, Uong Ming Ieu, Lau Iong Ding, Ling Siu Lak, Kiu Sik Gang, Uong Ci Ung, Die Ci Ciong, Ling Siu Di, Li Chang Ung, Hu Keng Lieng and Tiang Guong Cung.

The following visitors were in attendance and on invitation shared in the sessions: the Rev. R. L. Archer, Treasurer, Methodist Mission, the Rev. H. B. Amstutz, Chairman, Board of Ministerial Training and the Rev. Hong Han Keng, Pastor Telok Ayer Methodist Church, Singapore.

This Mission is to continue as a part of the Malaya Conference. While the General Conference gave authorization for the organization of a Mission Conference it is not the intention at this time to go further than to organize as a Mission looking toward the organization of a Mission Conference in perhaps another four or eight years. The organization as a Mission within the bounds of the Malaya Conference will make it possible for the two districts in Borneo more effectively to attend to the responsibilities of that field and at the same time effect considerable saving in travel expense to the sessions of the Malaya Conference which are usually held in Singapore.

you cannot use the population argument in the matter of the present invasion of China. The real reasons must be elsewhere.

You reply, "But China is chaotic, her officials corrupt, and it is our national mission to bring order into China." China has been chaotic, no doubt about that, but she was dealing with five revolutions in her national life in one generation. Her officials have been corrupt in many cases, and I have spoken out on this matter in the presence of officials in China and have urged reform.

Reform In China

The fact is that there has been reform through the efforts of the Chinese themselves. When this war broke they were in the process of cleansing official life and were succeeding in a remarkable way. As for chaos there has been less chaos in the last two years than in any period of the last twenty-five. China was on the eve of the greatest development in internal unity and improvements of various kinds that this world has ever seen in any age.

Your "mission" has been badly timed. The fact is that your interference in China's life is causing nothing but chaos, nothing but disruption, nothing but hate and bitterness, and the end is not yet. It is just beginning. Are you not hindering at every step the development of China? If you really want the development of China why did you not let her alone at the very moment that she was accomplishing most?

If you reply that this is temporary disorder, that order will later be brought into China, and you cite Korea and Manchuria as examples, I am afraid that I am not convinced. This is different. You are aiming a dart at the heart of a great nation. They may acquiesce in marginal things like Korea and Manchuria, but they cannot acquiesce in this—not and live. They will, therefore, struggle against you, and they may wear you out, even if it takes a century to do so.

The Peril Of Russia

Besides, kaleidoscopic changes of events may take place, and they may find you at war with, say, Russia, and then you have an enemy of four hundred millions of people at your very doors—a people of vast resources and great vitality. Are you prepared to live under the shadow of this fear down through the years?

You may win in this present war, but that does not settle the matter. You will have to deal with a volcano of hate that may blow you up. Besides, honestly it is not so sure that you will win in this struggle, especially if it be long drawn out. Your economic structure is one of the most precarious of the world at the present moment and could not stand a long drawn out war in China, plus perhaps the economic withdrawal of other nations throu sympathy with China.

If you point out the incidents of the kill of your nationals in the North and the aerodro incident in Shanghai, my reply is that this is dee to be deplored and condemned, but really we m not be blind to the fact that these incidents ha grown out of one central fact, namely, you invading China's soil.

That is the hurt that makes China la back in such incidents. These incidents really not the cause of the present troub they have been caused by your invasion China. I beg of you to keep the positi clear.

As I see it, your attitude towards Chi oscillates between contempt and fear—conten for her government and her people, and fear the astonishing progress that China is makir Your attitude of contempt is really outgrown.

China is making too much progress for t validity of that argument. It is the second that really at the basis of your present invasion.

You seem to feel that if you are ever to g control in China now is the time to do it lest Chi grow too strong. All the other arguments seem me to be rationalisations, this is the real reaso You want control of China, that seems plain.

Force Or Friendship

There are two ways you might influence control China, one is by force and the other is friendship. You have chosen the first. But th means that you have doomed yourself to live b side a huge perpetual enemy. But you say, "Wh we get through with China she will be helpless our power and we shall not be afraid of her ir potent rage." I am not so sure of that.

Can you permanently hold down four hundr millions of people? Don't point to India as example. It really isn't a parallel. Britain cou lose India and she could go on more or less intac for she is at a distance, but if you should conqu China now, and then if in the future you shou lose her, you might lose yourself as well, for if ev China should be sufficiently strong to get her i dependence, she would be strong enough to tak yours away, for you are at her doors—and smalle

I am afraid that your leaders are leading yo into a mad gamble. The future for you is very pr carious along the lines they are leading you, eve if you should win at present, which is not certa for China is going to draw it out and strive to we you down. You are headed for trouble and mo trouble. And all the time you are giving deep ar permanent trouble to a sister nation.

You missed the turning of the road. You ıould have taken the road of friendship and co-peration with China to your mutual advantage. ou could have had almost anything from China you had decided to be friends. Your universities ould have been filled with Chinese students, your ctories would have been humming to manufacture e raw materials drawn from China and Asia, which ıu could have secured on the basis of co-operation.

he Hell Of War

You could have lived together as friends and eighbours, each supplying the other's need and each eing enriched. Now you have chosen to live ongside of the hell out of which I have just come—e hell of war, and it will be a perpetual war, vert or covert, drawn through the years.

I am afraid that you took the wrong turning. he result has been disastrous already. I have atched the change of attitude toward you through e East. There was a time when almost the whole Asia looked up to you and admired you and saw you their potential leader. In their eyes you ood for the rights of Asia against the encroach-ents of the West.

Then to their horror and dismay you began to vour piecemeal sovereign portions of Asia itself. y that act you lost the leadership of Asia. You d it in your hand and you threw it away when you asped the sword and carved out living portions the body of China.

You could have possessed the soul of China in miration and friendship, indeed all the rest of Asia, t you flung it away at the behest of your military aders when they counselled force. Your life line trade, but you cannot make people who hate you ade with you. In the end they won't. You are erefore cutting your very life line with your sword.

If you say that you are only doing what Europe s done, my reply is that two dominations do not ake one liberty, and the East wants liberty. Be-des, isn't Europe just the example of what happens nen you use force on other people? It comes ck on you. The Master whom I try to serve said They that take the sword shall perish by the ord."

Isn't the situation of Europe at the present ne a commentary on this? A few decades ago ırope was using force on vast portions of the orld, and now that sword is coming back upon em and they are on the verge of perishing by it. od still lives, and His judgments know no East r West, and they are colour-blind.

Your nation too may break itself upon the fact God. For this is a world of moral consequence d if you sow injustice and force you must reap, rhaps not to-day, perhaps not to-morrow, but as rely as God lives and laws remain you must reap.

cknowledging A Mistake

I am sorry to have to write with such feeling, but I am writing to a friend, and my words have the wounds of disappointment in them. I had hoped for another Japan to arise and lead us. This present militarist Japan is other than and different from the Japan of my dreams and hopes.

Besides, I have just come out of China, and have seen the peasants torn from their peaceful villages, I have seen their blanched faces turned upward at the sky which was raining death on them. They did not will this, and I am sure that your common people have no quarrel with these simple peasants—it is all so inexcusable and unnecessary.

Go back to the turning of the road where you missed it, and start again.

Only a strong man acknowledges a mistake, a weak man never does. He continues his bluster though he knows inwardly he is wrong. Be that strong man, and regain your moral leadership over our hearts by a complete turning round.

Too late? I do not believe it is. I have talked with many responsible leaders of China, and I am convinced that they would welcome with both hands the hand of friendship extended from Japan, but they are prepared to resist unto death your present attitude and purposes. And world opinion is growingly with them. I believe I have voiced that opinion. Hence my daring to write.

If you say that I have lectured one side only, let me reply that I have not wanted to lecture, it has been the outcry of the deep wound within me. Besides, nothing that I have said here is severer than what I have said to the leaders of China about weaknesses and wrongs in their national life. And more, I have just returned from a mission to my own people in America, and those that have heard know that I have not spared my own people regarding their national sins.

The Greatest Crime

We are all in deep need, the writer along with the rest. But—and this is the point—the central international crime that is being committed in the world to-day is the crime of the invasion of China by your people. It is a crime against China, against international peace, against your own best interests, and against what you might have been to the rest of us.

Go back and be the kind of Japan you might have been had you not missed the turning of the road, and we will follow you and receive from you. Now we can receive nothing. As long as this wrong to China continues we can receive from you neither culturally, nor morally, nor spiritually, and it may be that we shall be compelled to say, economically. And we say this with a heavy heart for we are saying it to friends.

Sincerely your friend,

E. STANLEY JONES.

PORT DICKSON CONFERENCE

By Mrs. E. V. Davies

"Can you tell me where they go,
All the girls, all the girls,
Can you tell me where they go
In the Evening?

Yes! the "Y" takes them in,
Short and tall and fat and thin,
All the young things, their
Sisters and their mothers."

SUNG by the delegates at one of their Sing-Song evenings, this might well have been the query of the other holiday-makers at Port Dickson. Yes, it was a "mixed assortment"—a cross section of the unique membership of the Malayan Y.W.C.A. that went up and down the beach or the main road in the suburbs of Port Dickson, to attend meetings in the morning or for a walk or a swim in the afternoon during the week of September 6th. It was a jolly crowd composed of English and Malay, Indian and Chinese, Eurasian and American, all drawn from the different interest and age groups in the Association.

Though the Y.W.C.A. in this country celebrated its Golden Anniversary two years ago, the idea of Conferences is still new to the majority of its members. The first conference was held only last year and was attended by about thirty delegates from all over the peninsula. That this was more than a success was established beyond doubt this year. The numbers had doubled and six houses all along the beach had to be hired for accommodation. The inconveniences thereby were overlooked by young and old, and things went on smoothly and happily.

The whole Conference came together once in the morning for joint devotions; and again in the afternoon for practical demonstrations, such as handicrafts, singing and dramatics. The general theme for study at the Conference was "Widening Horizons". Divided into three groups—Junior, Intermediate and Senior—all the delegates took part in the discussions that followed. No conclusions were arrived at: but old ideas were clarified and new ones were introduced and there was a general feeling that these studies were highly inspirational. Several profitable hours were spent in formal and informal talks on the programme, the membership, the leadership and other responsibilities of the Association. These were unusually interesting and proved to be of great practical value. Many an inactive and indifferent member was roused to a sense of the many-sided privileges and obligations of her membership.

THE programme was a well balanced one. The time was not all spent in discussions or lectures. An excursion to the Light House which had to be reached by bus, boat and foot, was much enjoyed by every one. An Olympic Games Afternoon was a great success. But the greatest success of all on the lighter side, was the "Stunt Night" when each House was

expected to put up one stunt to entertain the rest. Excitement and enthusiasms ran high as the secrets of each House were jealously guarded. Every item was loudly applauded, the dramatic and musical talent displayed, being of no mean order. Clever imitations of Conference personalities were quite popular. The ordinary routine of Association workers was dramatised with unusual skill and humour. Some of the oldest and most sedate members of the Conference appeared, dressed as little girls of six and seven and the entertainment value of their performances was voted very high indeed! The Conference song composed and appropriately rendered by the twenty-two inhabitants of "Malekek" where the majority of the "stars" lived, was acclaimed the "Biggest Hit" of the season.

The Camp-Conference was a grand undertaking in every way. No one present could have failed to be impressed by the fellowship and goodwill that prevailed right through the week. If the membership could catch but a glimpse of the vision, much could be accomplished. The Y.W.C.A. does fill a definite place in the spiritual, mental and physical life of the women and girls of this country. No other Association could have brought together such divergent groups as met in Port Dickson.

The heartfelt thanks of all who attended go to the organizers.

INTER-CHURCH SCHOOL FOR TRAINING VOLUNTARY CHRISTIAN WORKERS

A school for the Training of Voluntary Christian Workers will be opened at the Wesley Church Hall, Singapore, on Monday, October 18th, at 5.30 p.m., meeting weekly every Monday evening for five weeks. The school, organised under the Malaysia Commission on Religious Education, is intended for parents, pastors, church officers, church school teachers, day school teachers, adult workers and workers with children and young people.

The following courses will be offered:

1. *The Christian Message and Mission for the World Today*, led by Dr. Paul B. Means.
2. *The Old Testament: Its Content and Value*, led by the Rev. W. S. Reinoehl.
3. *How Christian Growth Takes Place*, led by Miss Eva I. Nelson.
4. *Church Worship and Music*, led by Miss M. Dryburgh.
5. *Understanding Youth: A Course for Adult Leaders of Youth*, led by Mr. Harold Robbins.

A registration fee of $1.00 will be charged for each student to cover costs of promotion, teaching materials, lights and other incidental expenses.

The following time schedule will be observed:

5.30—6.15 p.m. First Class period.
6.15—6.30 p.m. Interval for worship, recreation, etc.
6.30—7.20 p.m. Second Class period.

An attractive Bulletin, describing the courses offered and registration blanks, has been circulated to all the schools and churches of Singapore. The Committee sponsoring the School invites the hearty co-operation of every school and church in Singapore.

As the enrolment in each course of study is limited, each student will be enrolled in only one course, according to the order in which his application is received.

All who are interested should register before Monday, October 18th, if possible. Be on hand at Wesley Church Hall for the first session at 5.30 p.m. Monday, October 18th, prepared to take active part in the class session and in our fellowship together for five weeks every Monday evening.

For further information, apply to Miss Eva I. Nelson, 7 Mount Sophia, Singapore. Telephone 6414.

Applications should be forwarded to: Secretary, Methodist Book Room, 10 Mount Sophia, Singapore.

A YEAR WITH THE BIBLE

October—Part VI.

Readings from the Thirteen Epistles of Paul

1.	Adoration	Eph.	3:14-21
2.	Sanctification	Eph.	4: 1-16
3.	Preparation	Eph.	6:10-24
4.	Gratitude	Phil.	1: 1-18
5.	Life Means Christ	Phil.	1:19-30
6.	The Mind of Christ	Phil.	2: 1-11
7.	All Lost for Christ	Phil.	3: 8-16
8.	The Riches of Christ	Phil.	4: 8-23
9.	Christ's Preëminence	Col.	1: 1-20
10.	The Tradition of Men	Col.	2: 6-15
11.	Risen with Christ	Col.	3: 1-11
12.	Putting on Christ	Col.	3:12-17
13.	The Labour of Love	I Thess.	ch. 1
14.	"Abound in Love"	I Thess.	ch. 3
15.	The Comfort of Love	I Thess.	4: 9-18
16.	The Triumph of Love	I Thess.	5:12-18
17.	The Glorified Name	II Thess.	ch. 1
18.	"Stand Fast"	II Thess.	ch. 2
19.	Continued Well-doing	II Thess.	ch. 3
20.	The Chief of Sinners	I Tim.	1: 1-17
21.	The Call to Prayer	I Tim.	2: 1-10
22.	An Early Creed	I Tim.	3:14-16
23.	The Challenge of Youth	I Tim.	4: 6-16
24.	The Fight of Faith	I Tim.	6: 3-16
25.	Blessed Assurance	II Tim.	1: 1-14
26.	"Remember Jesus Christ"	II Tim.	2: 1-13
27.	God's Workman	II Tim.	2:14-26
28.	Paul's Valedictory	II Tim.	4: 1- 8
29.	The Common Faith	Titus	ch 1
30.	Adorning the Gospel	Titus	ch. 2
31.	"Paul . . . to Philemon"	Philemon	

November—Part VII.

Selections from the Prophets

1.	The Prophet's Call	Isa.	6: 1- 8
2.	The Highway of Life	Isa.	ch. 35
3.	The Gospel Herald	Isa.	40: 1-11
4.	The Suffering Saviour	Isa.	ch. 53
5.	Seeking the Lord	Isa.	ch. 55
6.	God Calls Jeremiah	Jer.	1: 4-19
7.	Parable of the Potter	Jer.	18: 1-12
8.	Courage of Faith	Jer.	26: 8-15
9.	The New Covenant	Jer.	31:29-34
10.	Individual Responsibility	Ezek.	17:22 to 18:4

WORLD HAPPENINGS

China Appeals to World

For the month of September the major interest of world-politics has continued to be the Sino-Japanese war. The world has expressed its surprise and admiration for the heroic and determined stand which the Chinese have made at Shanghai. The battle there continues to rage with unabated fury. The Japanese Navy has tried to blockade the whole of the China coast, and besides bombarding Shanghai and northern Chinese ports, has bombarded Amoy and Foochow. Extensive air raids have been directed by the Japanese against Nanking and Canton, with much damage to civilian life and property, but with apparently little result from a military point of view. China threatens to retaliate by staging bombing raids against the industrial centres of Japan.

On the whole, China's morale has been excellent. Although its leaders expect a long war, they are quite confident of success. Madame Chiang Kai-shek, expressing bewilderment at the silence of Western nations in the face of the Japanese invasion of China, in a special broadcast to America, said: "If the whole Occidental world is indifferent to all this and abandons its treaties, we in China, who have laboured for years under the stigma of cowards, will do our best. We will try to fight till we win or are really beaten to our broken knees, even if our good earth, with all its history and its cares, is steeped with blood, swept by fire and destroyed."

Dr. H. H. Kung, Finance Minister who is still staying in Europe, is quite confident that China will win out. He thinks it is not impossible for China to secure war materials in Europe. Although it is difficult, in view of the blockade by the Japanese Navy, to transport materials to China, the Chinese still hope to keep the railways open. It is also hoped to defeat the Japanese blockade by keeping open the overland route from Indo-China and Burma into Yunnan. The first concern of the Chinese Government is food supplies and not munitions. General Chang Chi-chung, the commander in chief of the Shanghai area, has expressed confidence that the Chinese, now entrenched in their "Hindenburg" line, can hold the Shanghai-Woosung coast-line indefinitely.

Dr. Wellington Koo made a profound impression in a speech presenting China's appeal to the League of Nations Assembly at Geneva:

"For two months my country has been subjected to armed aggression by Japan, which has despatched to China over 300,000 troops, scores of warships and hundreds of military aeroplanes in pursuit of political domination and territorial conquest.....Japan, in the grip of a ruthless war party, openly resorted to force as an instrument of policy and let loose gigantic, powerful war machines, to seek the domination and conquest of China and the Asiatic mainland.

"Can international law and treaty obligations always be disregarded with impunity? Do we accept lawlessness as inevitable and are we prepared to see it extend its tentacles unchecked to destroy the peace and order of the world?.....The situation in Europe is really not unconnected with the situation in the Far East. It is a natural consequence of the failure to enforce the obligations of the Covenant at the time the Manchurian crisis was before the League..... The Far Eastern crisis has now definitely developed into a world crisis...Japan's aggression is not only threatening the independent territorial integrity of China but it is also menacing the general peace of the world.....The principal of collective security underlying the Covenant and which we all accepted is beyond question the only logical and sound basis of any system of organised peace in the world."

Although this appeal to the League of Nations has not been without effect upon world public opinion, it is not likely that the League, being judged by its past record, will undertake any effective measures. Although the lives of 450 millions are at stake and the civilisation and security of the whole world lies in the balance, the emaciated and tottering League still will trust to a few pious resolutions to secure peace. Its record of the past few years is a striking testimony of the sham and hypocrisy of modern Western civilisation.

British Opinion

Although China can not draw a great deal of comfort out of mere sympathy, it is true that world sympathy is completely with China. Even Germany, which recently signed an anti-communist pact with Tokio, is notably cool in its references to Japan, and will assist Japan only if Russia takes a hand in the Far Eastern conflict.

The sympathies of neutral nations are overwhelmingly on the Chinese side. The London Times believes that "the duration of the war may confound the expectations of the Tokio General Staff and, so long as the trouble lasts, Japan's very successes are closing a market which her statesmen and economists describe as Japan's economic life line." The size of Japan's war budget increases the impression that the war gamble was a much greater risk than the war lords anticipated.

A diplomatic incident which shocked the British Empire was created when Sir Hughe Knatchbull-Hugessen, British Ambassador to China, was seriously

wounded by a machine-gun shot from a Japanese aeroplane, on the way from Nanking to Shanghai. The Times described this attack as "an unparalleled outrage" and without excuse. The Japanese Government was extremely slow in recognising responsibility and apologising for the incident. British opinion was reflected in the following comment by the Daily Herald: "Japan in the past has had a reputation for dignity, but she is in a fair way to losing it. It must be embarrassing to have to admit that Japanese officers without a shadow of excuse shot the ambassador of a friendly Power in another country, but to seek refuge from embarrassment in untruth is the subterfuge of a cowardly schoolboy."

The Manchester Guardian believes that the main Japanese effort will be made in the North and not at Shanghai, and that Japan's first concern will be to drive a wedge between Russia and China and to secure defensive positions in the mountains of the northwest.

The Morning Post which is traditionally friendly toward Japan, emphasises the danger to Japan of the complete interruption of Chinese trade. A protracted war with China not only will involve severe economic hardships in Japan but may actually lead to internal financial and social disorder.

Already warfare in the Shanghai area has damaged British property interests to the extent of more than £6,000,000.

The Tokio Ministry estimates that Japan's trade losses in China between July 1st and August 15th amounted to 36,000,000 yen ($18,000,000 Straits) Perhaps some of the Japanese statesmen are beginning to ask themselves whether the venture was worth while.

Sino-Russian Non-Aggression Pact

It has been officially announced that China and Russia have signed a non-aggression pact, which has been described as a "firedart stuck in the neck of the Japanese bull". With the Soviet Army in the Far East estimated to consist of between 400,000 and 500,000 men, the Soviet promise to assist in the maintenance of peace and collective security China may regard as substantial material and moral support in time of need. Although the secret clauses of the treaty have been denied, Le Jour of Paris asserts that the Soviet Republics engage themselves to furnish China, before November with war material, including 362 aeroplanes, 200 tanks, 5,000 horses, 2,500 motorcycles, 1,500 tractors, 150,000 rifles, 120,000 shells, and 60,000,000 cartridges, together with a certain number of Russian volunteers and technicians. In return, according to this report, China agrees to deposit gold in the Soviet State Bank, covering 50 percent of the supplies, and in addition agrees to grant the Soviet a series of concessions in North China. China, in publishing the treaty, expresses its willingness to conclude a non-aggression pact with Japan and praises Russia for having no territorial designs on China. This pact may well prove to be the deciding factor in the war, for it is certainly regarded in Japan with the gravest mistrust.

American Policy

President Roosevelt, on the 150th Anniversary of the signing of the Constitution, delivered a spirited attack upon dictatorships which he said were threatening civilisation. "The challengers, whether they be called communistic, dictatorial or military, laugh at constitutions, predict the copying of their own methods, and prophesy the early end of democracy throughout the world.....The American people were rightly determined to keep that growing menace from their shores."

The biggest stock market break since 1933 has hit Wall Street, due, it is said, to a wave of acute nervousness and the united determination of the American people to keep out of war.

All Americans without exception have been advised by President Roosevelt to leave China. This order, in addition to the Government ban on Government-owned ships carrying arms and munitions to the Far East, has not only offended the Chinese, but has been severely criticised by Americans living in China. In spite of vigorous protest, the American Embassy at Nanking has been evacuated. The Washington Star has characterised this move as "ungraceful retreat, abject humiliation and particularly unpalatable", the blame for which belongs exclusively to Washington. Although America is anxious to preserve her neutrality and to stay out of trouble, these latest moves of President Roosevelt would give the impression that America is trying to avoid its legitimate obligations and responsibilities for preserving world peace. A determined and resolute stand at this time could easily be the deciding factor in stopping aggression. Meek surrender encourages the bully nation and "every illegal action for which Japan successfully establishes a precedent today will only make like-minded dictators more prone to follow her example." If Western nations would co-operate with China to enforce the treaties to which they are signatories, peace and security might be established.

Why can not these nations definitely label the aggressor, and take united steps of boycott? By closing Singapore and the Panama Canal, and by stopping the supplies of oil, steel, cotton, nitrates and munitions, Japan would be completely paralysed and would have to give up its Chinese venture within four months.

THE TAMIL PASTORS SCHOOL, MALACCA

ON the evening of August 25th twenty eight pastors and catechists coming from various centres between Singapore and Penang gathered in the hall of the Suydam Girls' School, Malacca. The programme for that first evening was necessarily informal; after a short devotional period time was given for introductions and outlining the work of the school for the coming days. Then the men picked out their beds in the class room of the school which had been transformed into a very serviceable dormitory by our efficient host, the Rev. J. Milton David.

The following morning at seven o'clock the work of the school began with the Morning Watch. This service furnished a fountain of inspiration for the day's work. Breakfast was served at eight and at eight thirty the regular schedule of classes started, with one hour periods until 12 noon. The afternoon periods from 2.30 till 4.00 were devoted to Bible study and discussions. The preachers who were in the Conference Course of Study or who had completed the course attended classes conducted in English and the other men attended classes taught in Tamil.

The Faculty consisted of the Rev. R. L. Archer, the Rev. S. S. Pakianathan, the Rev. Fred David, the Rev. N. G. Manickam, the Rev. J. S. Arthur, and the Rev. J. V. Ayadury. The latter three men conducted classes in Tamil. Mr. Manickam led the study of the Book of Amos, Mr. Ayadury lectured on the Epistle to the Ephesians and Mr. Arthur led in the study of "Paul; Herald and Witness." Dr. Archer led the preachers in a study of their work as ministers to the sick and the suffering. As a text book use was made of "The Art of Ministering to the Sick" by R. C. Cabot, M.D. and R. L. Dicks B.D. The Rev. Mr. Pakianathan discussed the various theological and social problems confronting us to-day and used as text the book "God and This Troubled World," by Dr. W. R. Matthews. The Rev. Fred David lectured on the Apocalypse, using Dr. Daniel Russell's book "Preaching the Apocalypse" as source material.

We were very glad to welcome in the Faculty this year Mr. D. Samuel, B.A. of Madras, Secretary of the One by One Movement. Mr. Samuel has had wide experience in conducting conferences and study groups on the subject of Personal Evangelism. He spoke at the morning watch hour each day as well as the devotional hour in the evenings. In the afternoons he conducted a half hour of Bible study for those who wished to attend. It seemed that practically every preacher attended this extra study hour. Mr. Samuel added much to the interest and spiritual tone of the meetings. His lectures were given in the Tamil language with the exception of one evening when he spoke in English. Our preachers will return to their churches with a better understanding of their task as personal workers in the field of personal evangelism because of Mr. Samuel's visit with us.

The afternoon discussion hours were given up to the practice and study of our ritualistic forms of worship with a view to developing a more dignified and uniform method of conducting the various ritualistic services of our church.

Another important phase of the school was the time given to the study and practice of lyrical singing under the leadership of Mr. M. Thangamuthu.

Much credit is due to the Rev. J. Milton David who served as host to the school. He was constantly on the watch to serve his fellow pastors and to provide for their comfort, as well as to conduct the group to the various places of historic interest in and about Malacca in the evenings. He was loyally assisted by the ladies of his church, and especially by Mr. and Mrs. Tambyah, in providing a good supply of wholesome food for this band of hungry men.

The pastors were very appreciative of the conveniences provided by the Principal of Suydam Girls' School both for sleeping quarters as well as class rooms for the lectures and the school hall for the evening services. They are also indebted to the Principal of Shellabear Hall for the use of numerous beds and mosquito curtains.

With all of our conveniences there was one serious loss and that was the absence due to ill health of the Rev. H. B. Amstutz, who for many years has served as dean of the Pastors' Schools. We missed very much his genial presence and guiding hand, and yet all were glad to learn that he had been in the hills building up his strength to face his work for the coming months.

Our school closed with the Holy Communion service at noon on September 2nd. After eight days of study and fellowship together this service was indeed a memorial which will be cherished by many of us for months to come.

R. L. Archer,

Acting Dean.

A GLIMPSE AT JAVA

by Willard A. Schurr

A West Java Landscape

WESTERN Java is a land of beauty. Gunong Gedeh and Tangkubanprahu through the purple haze of the Preanger are dream mountains. The terraced rice fields, the peasants and buffalo struggling in their mud fields, the lush harvests and the perpetual green combine to make it an island worth seeing, and to place pictures on the mind never to be forgotten. The Sundanese who inhabit West Java wear gay colours and have bright dispositions. Here are cities such as Sukabumi and Bandung nestling at the foot of mountains, yet at an elevation of two thousand feet, so that the climate is delightful, and tropical and sub-tropical flowers luxuriate in the rich volcanic soil. Bandung is a new city in which many Dutch have retired and to which many wealthy Javanese have gone. The houses surrounded by flowers, the mountains in the distance, the shops on the Braga—all combine to

make Bandung most interesting. The people of West Java are fanatical Mohammedans. Christian work has developed very slowly, but through student centres, hospitals and schools the Dutch Mission is winning the friendship of the people, sowing the seed of the Gospel and making some converts. In Sukabumi we stayed with delightful Dutch missionaries and were surprised to find their ideas of religion and Mission work so similar to our own, which only goes to show that the things which divide Christians into groups and denominations are mostly artificial.

Middle Java is the land of the real Javanese. More than fifteen hundred years ago a great Hindu kingdom flourished here, which in turn was succeeded by Buddhism. Those both have vanished but for the ruined Hindu temples of Mendut and Prambanan, and Borobudur, a magnificent Buddhist Stupa, and the Wayang and Gamelan. So frequently have the stories of the Ramayana, India's epic, been enacted upon the wayang stage that the people believe these events took place in Java. These Hindu and Buddhist ideas have lingered on in the hearts of the people so that Islam is a thin veneer overlaying them. The Mohammedan "Adat" has never been very strong here.

We were fortunate enough to see the Kraton and the Susuhunan of Solo who plays at being king. After seeing his establishment one can better appreciate King David sitting down to eat with his thousand men. Here within the palace walls his army of five hundred plays at war with grand opera costumes, bright hats, gay coats, tremendous swords, some coats of mail. His servants and harem bring the total in the palace grounds to three thousand, but the Sultan cannot leave the palace without the consent of his "Elder Brother" the Dutch Governor. Although the Sultan is a strict Mohammedan, the missionaries have Bible classes in the homes of some of his sons, the princes.

The Javanese are an artistic people. "Batik tulis" is famous around the world, a method by which beautiful designs are placed upon cloth by covering one part after another of the cloth with wax and dyeing it. Silver work has been revived recently through the encouragement of the government. The wood carving is exquisite, especially in some of the beautifully coloured hard woods from Salatiga. However, the costumes of the people in central Java are dull and drab and the faces of many are sad, partly due to their religion and partly to their poverty. Java is one of the most densely populated sections of the earth; forty million people live on this little island. Villages are found everywhere. The people live on two and one half cents a day, but their faces lack the shine which comes from good health.

Middle Java is one of the few places in the world where Christian work has spread rapidly among Mohammedans. Evangelisation started about fifty years ago—to-day there are forty thousand converts. It was an inspiring sight and an uplifting experience to worship in the Javanese Church in Djocja. Built to seat a thousand it was comfortably filled for an ordinary service the Sunday we were there. They sang beautifully without assistance of choir or organ. Throughout the whole service they remained seated, men on one side, women on the other, reverent and attentive—all converts from Islam. In Djocja is located a training school for evangelists which has one hundred fifty graduates who are now preaching; their salary is about fifteen to thirty guilders a month. The Church has the policy of not ordaining a preacher until his church is ready to completely support him so that the number of ordained ministers is small. The Mission here has done a great deal of fine hospital work. The world's largest Mission hospital is in Djocja and many converts have made their first contact with Christianity through the hospital.

In this section of Java they have a total of two thousand six hundred hospital beds. Their school programme is also very effective, enrolling some eleven thousand pupils. Both hospitals and schools are heavily subsidised by government. Colportage tract and literature distribution is a prominent feature. Every month thousands of copies of a small magazine and other literature are distributed. Colporteurs are continually visiting the villages, sowing the seed of the written word. In both Solo and Djocja the Book Room has a large place and is a hive of industry. The work has been largely concentrated in these two towns. The missionaries here with whom we spent a few days have a very deep but very sane piety.

We had many other interesting experiences such as an invitation to the home of a member of the State Council to witness a wayang performance in the ancient style, visiting the cannon in Batavia to which women desiring sons burn joss, standing in the pulpit of the old Portuguese Church in Batavia whose pulpit is surmounted by a gigantic crown so that the minister is not only a "prince of the pulpit" but a king. We found Kopeng, above Semarang, at an elevation of five thousand feet, to have an excellent climate and enjoyed our stay in a Dutch pension and were delighted with the walks through the forests on the sides of Mount Merbabu which were close by

BE OF GOOD CHEER

"Be of good cheer, for I have overcome the world."
John 17:33.

Who of us never feels an immense need to hear and be penetrated by those reassuring words of Jesus: "Be of good cheer"? For our generation is one which finds its good cheer menaced from all sides.

The call for physical courage that the Great War made upon us seemed to weaken our moral courage. Men were tired of being energetic. Demobilised, the military ceased even to be militant. The hero laid down his helmet and settled down in a position of permanent relaxation. In a reaction from the ghastly festival of death, the desire for life became so intense that the question "what kind of life shall I lead?" was hardly considered. We were out for an easy time, and, uniforms thrown aside, revealed ourselves as we were.

But as man cannot stand long periods of purposeless idleness—and this is a sign of his greatness—the uniform was taken up again, in the hope that it would bring back the old energy. Desiring again to be courageous, men began to submit themselves to discipline. They mistook marching for spiritual effort and the wearing of a coloured shirt for a sign of salvation. It was a repetition of the old error of asking a collective—party, movement, nation—to take decisions which can have sense and efficacity only if they are taken by the individual, deep down in his own soul, before God. The inevitable consequence followed: seeking to give men courage, one has thrown them into despair. Purely outward discipline called for constraint, the constraint of repression, of the terror. And nothing could more effectively create fear than terrorism, nothing sap courage so surely as fear.

Thus thousands of men are today haunted by anxieties and torturing fears. A clear and definite danger would find them ready and fortified, but they live today under a diffuse menace, close but unseen, daily but hidden, which darkens the whole spiritual life and all social and international relationships, without letting its victims know where or when it will break out into violence. It leaves men's minds full of fear until the day when the tension will finally bring about exhaustion and an attitude of resignation to anything that may come, and thus to the worst. One meets today peacefully-minded people, perhaps even pacifists, who accept the idea of a war or a bloody revolution as a kind of liberating catastrophe. One sees theologians, even Christian theologians, subscribe to the old myth of fatality in order to justify lack of courage: sin is invincible, they say, and hence its consequences, so why live in a world of illusions?

* * * *

But this is where Jesus Christ comes in. He says: "Be of good cheer". Thank God that here is someone with courage enough to go against the stream of despair in which humanity is being carried along. Be of good cheer! There is a phrase that rings out clearly, awakens forgotten feelings, sets free chained-up walls and brings life-giving energy. Be of good cheer! Away with neurasthenia and renunciation; let us say yes to life, to the whole of life, present and future, to history that is being made and to the Kingdom that is coming. What relief such an attitude brings, and what transfiguring light it throws upon the world! It remains the same world, but we look at it from above, for this new courage that Christ sends us is truly a gift of God. It is not so much courage or "good cheer" as faith.

For Christ allows himself no illusions. He gives his reason for exhorting us to courage: it is because he has "overcome the world". And he has done it just at the moment when the world thought it had overcome him. Judas and Caiphas have struck their bargain, the guard has been instructed to make the arrest in one hour, the sanhedrin has been convened for midnight, and in twelve hours the cross will have been erected. Jesus knows what the situation is. He has just told his disciples that the world would persecute them, and he well knew that he would be the first to suffer. Thus after the event, when about to expire upon the Cross, he says: "It is finished". For him, not a theologian but a child of God, the Son of God, it is not sin that is invincible, but faith. And he does not simply affirm his faith in a Heavenly kingdom to come; he manifests, by his faith, the kingship of the present, living God. The eternal in him invades time. Through him believers enter fully into the Kingdom, see the invisible. And having once seen this heavenly kingdom, they know that it has "promise of the life that now is, and of that which is to come", while it is the other, the earthly, that is destined to death.

Ah, now we can be of good cheer! Nothing that is true, beautiful and good will pass away, save in order to return profounder, more perfect more good. Let us then re-enter the good fight, and fight it with a courage henceforward inaccessible to the blows of adverse events and even to the violent shocks of historic catastrophes. Christ *has* overcome. I am his. I participate in his victory, and with me, all the sacred causes of justice and love to which he has called me, all that in my nation or anywhere in this world expresses something of his imperishable Kingdom. This is true, now, at this moment, whatever appearances may be. At first, victory is an inner attitude, but the day will come when the whole creation will cease to sigh and groan, and when the victory will be open and acknowleged by all.

"Be of good cheer, for I have overcome the World."

F.O.R. Bulletin. HENRI ROSER.

SKETCHES FROM THE LIFE OF NOMMENSEN

Translated from the Dutch by the Rev. R. L. Archer, Ph.D.

(*Continued from the August issue*).

The one who had committeed this cowardly murder in Hoeta Dami and thus caused the strife was very severely punished, for when he returned to Sipoholon much elated over his deed he was informed that during the past few hours his son had died, while in the fight against the Christians his brother was killed.

On other occasions hostility towards the Christians blazed up so that it was necessary to post guards around the village at night to protect them from a surprise attack. At times Nommensen's house would be surrounded by an armed band and he came to the conclusion that he had better send his wife away from Silindoeng. Once the war fever increased so that Nommensen sent Johannsen to visit the Resident at Sibolga with a request that he take such measures as would put an end to such hostilities. But the Resident very decidedly refused to take a hand in the matter as he had no authority from the Government to interfere with the Bataks in Silindoeng. Since that was an independent territory the Dutch Government could not come in to settle their disputes.

Mr. Johannsen returned to Hoeta Dami very much disappointed over the fruitless outcome of his journey, and wondered how under these circumstances the Mission work among the Bataks could be carried forward. Would the powers of the Evil One overcome this small strugging Christian community?

In spite of all these difficulties Nommensen continued to look into the future with the eye of faith and through the dark clouds he saw the glorious dawning of a new day when every knee should bow before his Lord Saviour. In order to make this possible additional missionaries must be sent out that they could attack paganism in four different centres. Unfortunately the members of the Mission Committee were of the opinion that Nommensen was running ahead too fast and therefore did not approve of his proposal. However, there was one ray of light, Johannsen's health was improving, so that it seemed possible that within a reasonable time he could return to his new station This young missionary was to find out that God's word would not return unto him void, for when it was understood in Pansoer Napitoe that he was in good health again a number of men came to him asking if he would teach them the meaning of the Christian faith if they would come to Hoeta Dami once a week. We can well understand that Mr. Johannsen laid hold of this opportunity with both hands.

Mr. Nommensen continued undiscouraged, in the midst of the petty conflicts of the natives, to visit the villages day and night to ease the suffering of many of the wounded and at the same time to explain to the people how God, who should be recognized as their father, was grieved at their continual opposition and strife. "Flee to Jesus with all your troubles and wants, He will make you blessed for time and ternity." Many of the men were impressed with the earnestness with which he spoke and promised him that as soon as they recovered from their wounds they would attend the church services and that they would no longer fight in village quarrels.

Up to that time the Dutch Government had shown very little interest in the work of missionaries, yet Nommensen's work was gradually coming to the attention of the higher officials. In November 1868 he learned that Governor Arriens of Padang expected to make a tour of the Silindoeng valley and would at the same time stop for a visit at the Mission Station, Hoeta Dami.

When it became known among the Bataks that the Governor was planning to visit their country those who had been the leaders in village wars became greatly frightened. Some of them quickly sold their stock and fled to the forests, leaving behind their other goods as they feared that they would suffer from the hands of this great man as had been their experience with the *bodjols* (Mohammedan invasion).

Also many of the natives who had been guilty of various crimes came to ask help from Nommensen as they feared that they might be carried off to jail. The people in a certain village had taken eighty prisoners from among their enemies, one of whom they had already eaten, while the others remainded in bonds. When these people learned of the Governor's coming they decided to flee to the forests and take prisoners with them. Immediately Nommensen learned of this he sprang upon his horse and hastened to the village in question, hoping that he might be able to save the prisoners, as he knew they would be killed if they were taken to the forest. When Nommensen approached the village in full gallop the people started to run away as they thought the much feared *tuan* had arrived. However, when they saw that it was the missionary they all returned and seemed very happy to welcome him. He promised them that if they would set the prisoners free he would undertake to plead their case before the Governor.

Mr. Arriens, a man possessed of an understanding and gentle disposition, was greeted by the Christians upon his arrival in the valley, with songs of rejoicing which appeared to please the Governor very much. After Nommensen had explained to him the problems they were facing he commanded that the men held

prisoners in the village which Nommensen had recently visited should be set free, and that he himself would pay their ransom amounting to about four hundred guilders.

Since the men had been kept prisoners so long, and had not received sufficient food, they were unable to walk and had to be carried to Hoeta Dami.

This distinguished gentleman remained as a guest of Nommensen for six days during which time a number of the Rajas came to visit him. He required of all of these men that they should remain at peace with each other and said that after six months time he would come back for another visit.

The missionaries had sincerely hoped that the Governor would put an end to the practice of slavery among the Bataks, but he did not feel that he had authority to make that requirement of the natives. However, he did appoint a Christian man as a village chief in place of one who had recently died, and broke the power of slavery by issuing a decree that all children under fourteen years of age, born of slave parents should be recognized as free. This decree proved to be the first step toward the complete disappearance of slavery in that country. We can understand that this was a cause of great rejoicing to the Christian community. Naturally the slave holders did all they could to keep their slaves away from the neighbourhood of the missionaries, and the women took their children away whenever they dared to attend the Christian services.

During the six months following the visit of the Governor the Bataks remained at peace among themselves, being held in check through fear of that distinguished gentleman.

By this time the numbers of the Christian community in the neighbourhood of Hoeta Dami had increased to such an extent that they could remain safely in their own villages, thus Hoeta Dami needed no longer maintain houses of refuge for the Christians. This change in local conditions made it possible for Nommensen to use for hospital purposes the houses vacated by the Christian refugees. Mr. Nommensen had come to realize that there was little use in giving out medicine to the people in their own villages, for as a rule it was used along with the medicine given by the witch doctor, as the sick man believed that if he took both kinds of medicine he would have two chances of recovery. Then if the person did get well they ascribed his recovery to the influence of the witch doctor's medicine, but if he should die they would say it was the fault of the white man's medicine.

It was also his plan to establish several mission colonies in the valley which could engage in business on a large scale. He wished to rent rice fields, from which a third of the harvest should be given to the Bataks; to give attention to the breeding of cattle, the planting of wheat, barley, corn and fruit so that improved social conditions among the people would be possible.

In order to realize his ideal he asked for two efficient artisans as a beginning who must teach the Batak young men carpentry and iron work. Nommensen, being a man of many accomplishments, had already taught a young man how to do the work of a black-smith. This young fellow had been able to complete several pieces of work himself, and together they cast a brass bell which was used to call the people to the services.

He maintained that it was not sufficient simply to offer the pagan peoples spiritual food, but that the means necessary for an improved social life must also be provided. In reality Nommensen raised a question in this connection for which we today are being pressed more and more to find a suitable answer. Our Mission work is not completed when we have simply preached the word to the pagans and Moslems. Besides this there comes a difficulty of another sort, and yet they stand very closely together. For when the spiritual message has been accepted, the people become more conscious of the social misery in which they have been living. Has not many a promising convert fallen from the faith due to privations of a material nature before roots sufficiently strong could be grown to enable him to stand against the cold winds of adversity? (We need to go back only seventy years in the economic history of our own country in order to see what a strong influence the miserable social conditions had upon the spiritual life of our people. Anyone who is acquainted with working conditions among our native Christians realizes that there is still much to be desired.)

Therefore Mission Societies must give attention to the social conditions existing among the people for whom they are working so that the solutions of these problems will not be left too far in the background by the spiritual work.

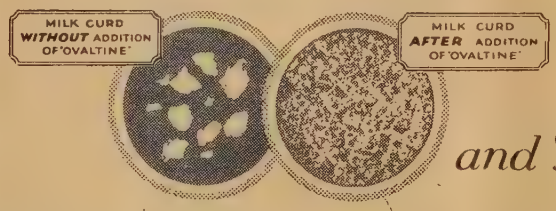
The idea of a missionary-workman may sound rather queer, but it is evident from his proposals that Mr. Nommensen saw clearly the needs and deficiencies of the Batak folks though it was not clear to him how best to solve the problem. Because of this need the Manual Training School in Lagoeboti was later established where the boys, for the most part, are taught the art of furniture making.

Mr. Nommensen also wished to have a nurse sent out to assist in the Mission work, but the committee in Barmen did not agree to the request, neither did they send him the material that was so necessary in his medical work.

(To be continued)

Why 'OVALTINE' Transforms Milk

into a delicious, digestible and more nourishing Food



Because:—

'OVALTINE' has special properties which, when added to milk, make the milk completely digestible and ensure that its nutritive properties are readily assimilated. Moreover, 'Ovaltine' makes milk far more nourishing by increasing its content of vitamins, calcium, phosphorus, iron and other valuable health-giving and energy-producing elements.

'Ovaltine' is so delicious that its addition to milk transforms the milk into a delightful beverage which is readily acceptable to children or adults—even to those who dislike and cannot tolerate milk.

'Ovaltine' is, in itself, a complete and perfect tonic food, made from the choicest and best of Nature's protective and restorative foods.

and Remember—

The proprietors of 'Ovaltine' go to exceptional lengths to esure the unvarying high quality of the ingredients used. The 'Ovaltine' Egg and Dairy Farms—the most up-to-date in the world—were specially established in the interests of 'Ovaltine' quality.

Supremely good as it is, 'Ovaltine' is the most economical food beverage you can buy—even when you make it entirely with milk. The reason is that 'Ovaltine' is so highly concentrated that very little is required to make a cupful.

For all these reasons, 'Ovaltine' should be the regular daily beverage in your home. It is the surest safeguard of health—for you—and for every member of the family.

To drink 'Ovaltine' always — is a Health Protection

Remember—'Ovaltine' is now served in Cafés Restaurants & Milk Bars

BROTHER FRANCIS.

1. The Lamb.

Once upon a time, there lived a man whose name was Francis. He was so kind that everyone called him Brother Francis. The animals and birds loved him too. The robins perched on his shoulder; the larks sang over his head; the furry rabbits nestled at his feet.

Brother Francis loved them all, but he loved best the white woolly lambs and the soft mother sheep. Whenever he passed through the fields they ran towards him, and the sheep thrust their soft noses into his hand, and the little lambs skipped around him.

One day Brother Francis met a man driving a little lamb away to be killed. Brother Francis heard the little woolly thing bleating piteously, and he could not bear that it should be hurt.

"I have no money," he said, "but I will give you my cloak if you will give me the lamb." And he took off his thick cloak and gave it to the man.

Then he lifted the little lamb in his arms and it nestled safe and warm against his breast. The chill wind blew through Brother Francis's thin robe, but he went along the road singing, with the lamb in his arms.

All through the warm, sunny days the little lamb stayed with Brother Francis. It followed him along the road wherever he went; and at night when he lay down to sleep under a hedge, the little lamb cuddled against him. But by and by the days grew cold and the snow came falling down.

"I must find my lamb a warm home," said Brother Francis. He went to a kind lady who lived in a fine house with fields and gardens, and said, "Will you take care of my lamb?"

"Yes," she said, "I will feed him and take care of him; he shall live in my field, and he shall have shelter from the cold and the snow." So the lamb lived happily with the kind lady all the winter.

When spring came and the days were warm and sunny, Brother Francis came again to the house. "Look in the field," said the kind lady, "and you will find your lamb. He is big and full-grown now."

Brother Francis went to the field and called gently and softly, and at the sound of his voice the lamb ran towards him and thrust its nose into his hand.

Brother Francis looked, and then he looked again. What do you think had happened to the lamb? He had been shorn!

Brother Francis patted the smooth clipped back. "Where is your woolly coat?" he said, and the lamb baa-baaed, and baa-baaed again, as if he wanted to tell some great secret. So together Brother Francis and the lamb went back through the field to the house. On the steps of the house stood the kind lady, and in her hand she held something warm and soft. What do you think it was?

Yes! it was the the lamb's wool, but spun and woven and sewn into a coat for Brother Francis. He put it on at once. "It will keep you warm on cold nights and through the winter days," said the kind lady, "it is the lamb's gift."

"Thank you, little brother," said Francis.

"Baa-baa, big brother," said the lamb.

2—The Rabbit

A little brown rabbit lived in a wood. He had a soft furry coat, a white woolly tail and long ears. He hopped, and jumped, and ran, and frolicked with the other little rabbits. When he was hungry he nibbled green grass and green leaves, and when he was tired or frightened, he scampered into his hole in a bank of earth.

One day the little rabbit left the other rabbits and ran far into the wood. His white tail bobbed up and down as he scampered along. Suddenly—snab! the poor little furry rabbit was caught in a trap. He struggled and struggled, and cried and cried, but he could not get free to run away home.

By and by some men came through the wood and heard him crying. They looked round and saw the little rabbit in the trap. "We will take him to Brother Francis," said one, and set him free and carried him along in his arms.

The little rabbit was not hurt, but he was very frightened. Presently he was put down on the ground but he was afraid to move. Then a voice said, "Brother Rabbit, come here to me."

The little rabbit pricked up his ears. He saw Brother Francis standing near. His eyes were so kind and his voice was so gentle that the little rabbit forgot his fright and ran straight to him. Brother Francis picked him up and fondled his long soft ears.

"Run away home, little brother," said Brother Francis, and he let him go free. But the little rabbit only nestled against his feet and would not leave him.

"I must take you home myself, " said Brother Francis, and he carried him through the wood, talking to him all the way. By and by Brother Francis came to the bank where the rabbits lived. He set the little rabbit on the ground and stroked his furry coat.

"Go home, little brother," he said, and the rabbit scampered gladly to his safe little home in the ground.

By Winifred E. Barnard
and
Elsie Helena Spriggs.
From "More Tales to tell to Little Children".

TALKS TO BOYS

THE MAGIC SPEAR

The English poet, John Milton, has written a famous poem called "Paradise Lost" which tells stories and legends about the beginning of the world. One of these stories tells of the time when Satan tempted Eve to eat the fruit from the tree which was forbidden. He had changed himself into a toad, and was squatting by her ear while she slept, whispering the temptations to her. While he was doing this, along came the Angel Ithuriel and touched him with the point of his spear. This was a very special spear, because everyone who was touched by it had to appear in his natural form. Immediately, Satan was changed back to his true appearance, and Ithuriel, recognising him as the Evil One, drove him away from the side of Eve.

I wonder what would happen if the Angel Ithuriel came around the classes at your school and touched each of you with that spear? I expect you think nothing would happen, because all of you are in your right shape now. Yes, but what if that spear had the power to make us look like what we really are in our hearts? I'm sure each class would be a very strange sight after the angel had finished touching all the boys! Let us imagine him going around and laying the tip of that magic spear on each of the boys in a class.

Three of them in the back row all turn into sheep! Wherever the first sheep in a flock goes, the others will follow without looking for themselves, and it has been known for many sheep to jump over a cliff and be killed because the first sheep slipped over the edge! Silly sheep! And yet there are boys—and grown-ups, too—who follow their leaders blindly, without thinking for themselves. Don't you think that in their hearts they are like sheep?

But in the next row, there suddenly appears a snarling wolf! The wolf, as you know, is a cruel animal which preys on weaker things. Boys who are bullies and do cruel things to weaker ones, have the hearts of wolves.

Up in the far corner, we cannot see anything after the spear has passed by, so we go and look. There are several little, wriggling, creatures clinging to the desks! They are leeches. A leech lives on other animals, by sucking their blood. There are many men, too, who live by robbing others, and there are boys who try to get through their lessons and their examinations on the brains of others. They are too lazy to work or think for themselves, so they try to get on by using the work and the thinking of others. No wonder they turn into such miserable, wrigglin little things! Another thing about leeches, too, that they irritate their victims, and some of these bo who have become leeches used to tease and ann other boys. Since they used to get their amuseme at the expense of others, they had the hearts of leech

One corner of the room is occupied by a stran figure—a scarecrow! A scarecrow is made of piec of wood with clothes hanging on them, and a b turnip stuck on top, so that it looks like a man. (is put in a cornfield to scare away the birds fro the grain.) It looks alive, but inside there is nothin Do you know any "empty-headed" boys? They a really like scarecrows!

Near the front of the class is a strange sight— boy with a tiny body and a tremendous head. D you know what a boy with "swelled head" is lik He is conceited and very proud of himself and thin that there is nobody quite as good as he is. He doesn know that, as he boasts and swaggers, he is almost funny as he would be if the magic spear had touch him and shown his true appearance!

As Ithuriel reaches another corner of the roo there is a tremendous noise and a lot of smoke is se filling the air. Several boys have turned into fi works!! That is because they were boys who talk a lot and liked everyone to notice them, but wh never did much besides talk! Fireworks make a l of noise and smoke, but they don't do anything real good or lasting.

And there would be many more strange an amusing sights in that room, if we could only stay see them all. But shall we, instead, go away som where quiet and think what *we* should be like Ithuriel's spear touched us? I wish we could be qui sure that, we should all, in our *true* shapes, look li real boys and men, not any of these other things. we always think and act as Jesus would like us t we shall not be afraid for anyone to see us as w really are.

But don't let us forget that God doesn't need magic spear to see our hearts. "Man looketh on th outward appearance, but God looketh on the heart When God looks at us, He can *always* see us in ou true form, and I think He must sometimes be sad, s He sees the nasty shapes into which we have turne our souls. Shall we live, from now on, so that w are always good to look at, even when we appear i our true shape?

HAROLD ROBBINS.

A MEDITATION FOR THE QUIET HOUR

H. B. A.

Joyous and Triumphant Abandon

(The Bible has never been superseded as a source book for the hour of meditation and quiet. But often its beauty and truth have been lost and neglected because it was hidden in the word-forms of another day. For this month's meditations I have deliberately chosen these four passages from the New Testament to show you how vital and alive they are when read in word-forms that are familiar to us.)

Paul's Record

I have been often at the point of death; five times have I got forty lashes (all but one) from the Jews, three times I have been wrecked, adrift at sea for a whole night and day; I have been often on my travels I have been in danger from rivers and robbers, in danger of Jews and Gentiles, through dangers of town and of desert, through dangers on the sea, through dangers among false brothers—through labour and hardship, through many a sleepless night, through hunger and thrist, starving many a time, cold and ill-clad, and all the rest of it. And then there is the pressing business of each day, the care of all the churches.....(At Damascus the ethnarch of King Aretas had patrols out in the city of the Damascenes to arrest me, but I was lowered in a basket from a loophole in the wall, and so managed to escape his clutches.)

2 Corinthians 11: 24-28, 32, 33. *The New Testament, A New Translation, by James Moffatt.*

Kill Him!

The whole city was thrown into confusion, and the people hurried together, and seized Paul and dragged him outside of the Temple, the gates of which were immediately shut. They were trying to kill him when news reached the colonel of the regiment that all Jerusalem was in a tumult. He immediately got some officers and men and hurried down among them, and when they saw the colonel and the soldiers they stopped beating Paul. Then the colonel came up and seized him, and ordered him to be bound with two chains, and then inquired who he was and what he had been doing. Some of the crowd shouted one thing and some another, and as he could not find out the facts on account of the confusion, he ordered him to be taken into the barracks. When Paul got to the steps, he was actually carried by the soldiers, on account of the violence of the mob, for the mass of people followed them shouting,

"Kill him!"

Acts of the Apostles 21: 30-36. *The Bible, An American Translation.*

We Must Obey God!

Then the commander and his men went and brought them back, but without using violence, for they were afraid of being stoned by the people. So they brought them before the council. The high priest called on them for an explanation.

"We strictly forbade you," he said, "to teach on this authority, and here you have filled Jerusalem with your teachings, and propose to hold us responsible for this man's death!"

Peter and the apostles answered,

"We must obey God rather than men. The God of our forefathers raised Jesus to life when you had hung him on a cross and killed him. God took him up to his right hand as our leader and saviour, in order to give repentance and forgiveness of sins to Israel. We and the holy Spirit which God has given to those who obey him are witnesses to these things."

When they heard this, they were furious, and wanted to kill them.....

Acts of the Apostles 5: 26-33. *The Bible, An American Translation.*

Nothing Can Separate Us

For I consider what we suffer now not to be compared with the glory that is to burst upon us. For creation is waiting with eager longing for the sons of God to be disclosed.....

Then what shall we conclude from this. If God is for us, who can be against us? Will not he who did not spare his own Son, but gave him up for us all, with that gift give us everything? Who can bring any accusation against those whom God has chosen? God pronounces them upright; who can condemn them? Christ Jesus who died, or rather who was raised from the dead, is at God's right hand, and actually pleads for us. Who can separate us from Christ's love? Can trouble or misfortune or persecution or hunger or destitution or danger or the sword?.....

But in all these things we are more than victorious through him who loved us. For I am convinced that neither death nor life nor angels nor their hierarchies nor the present nor the future nor any supernatural forces either of height or depth will be able to separate us from the love God has showed us in Christ Jesus our Lord!

Romans 8:18, 19, 31-39. *The Bible, An American Translation.*

AMONG THE NEW BOOKS

Any of the books reviewed below may be obtained from the Methodist Book Room, 10 Mount Sophia, Singapore. The prices are quoted in Straits Currency.

Rose from Brier

By AMY CARMICHAEL (*Dohnavur Fellowship*)

Miss Carmichael was inspired to write this book by reflecting that most books of comfort for sick people are written by the well, and so miss the mark. Out of long-continued suffering this book has emerged. Those who know *Gold Cord* and other books by Amy Carmichael will not need to be assured that this is out of the ordinary run. $2.00

Yarns on Heroes of the Church in China

By JOHN FOSTER

A further book in the well-known Yarns series, for leaders in Boys' Brigades Bible Classes and other Youth organizations. Includes notes and questions for discussion. Comprises stories of the coming of Christianity to China in the seventh century and the spread of the Gospel until the present day. The Yarns are completed with the story of Timothy Richard, the missionary pioneer of the nineteenth century, and Tseng Pao-Swen, the Chinese woman leader of to-day.

Price 50 cents.

Christianity in the Eastern Conflicts

By WILLIAM PATON

An important book, embodying Mr. Paton's reflections on things seen during his recent tour of China, Japan, India and the Near East.

Price $1.25

China through a College Window

By WILLIAM SEWELL, *author of "The Land and Life of China"*

A book for general reading, which one critic describes as "a thrilling story with the fascination of a novel." It will be produced in similar style to "God's Candlelights" and will be eminently suitable as a gift book. Although its central theme is college life, it succeeds in including Chinese life as a whole within its scope. The author has drawn freely upon personal experiences as a lecturer in two of the Christian colleges, and as the secretary of a committee connected with them all. He knows Chinese psychology as few westerners do, and the book looks through Chinese eyes. Its characters, although not identifiable with living people, might be met with in any Christian College in China to-day, among the staff, both western and Chinese, the students, the servants and the innumerable people with whom they come in contact.

Price $1.25

Concerning the Ministry

By JOHN OMAN

"The book of the year—yes, of the decade—for ministers.....Rich experience, high thinking, clear, concise utterance, brilliant with flashes of the unexpected.....Subjects about which eager,perplexed preachers are full of questions are discussed informally, intimately, and with surprising helpfulness." —George N. Luccock in *Monday Morning*. Those entrusted with the guidance of the spiritual life will find this book rich in insight and of immeasurable help in the performance of their preaching and pastoral offices.

$4.50

The Christian Faith

W. R. MATTHEWS, *Editor*

A plain and reasoned statement of what Christians can and do believe, carefully prepared by twelve of England's greatest writers. Here in one large volume is the essence of the best thought of great churchmen whose writings are known throughout the Christian world. Matthews on *The Christian Belief in God*, Whale on *Sin*, Duncan on *The Gospels*, Barry on *The Christian Way of Life*, Micklem on *The Primitive Church*, and other chapters by Cave, Mozley, Rawlinson, Robinson, Bevan, Underhill, and Dearmer are included in this extraordinary book value. "Should be in the hands of every Christian worker."—British Weekly. $3.00

Gold by Moonlight

By AMY CARMICHAEL (*of the Dohnavur Fellowship*)

This book will not please any one who have cut, dried, and labelled thoughts about suffering of the flesh or spirit. To the writer all such thoughts appear far too easy to be true. Like *Rose from Brier* it has been written, not by the well to the ill to do them good, but by a fellow-toad under the harrow ("The toad beneath the harrow knows exactly where each tooth-point goes.") But thought the ill came first in mind, *Gold by Moonlight* is not to the ill only. It finds its way into many rooms of human need. It is to all who walk in difficult places or are caught under any sort of harrow. $2.75

Modern Saints and Heroes

Talks to Boys and Girls

By RONALD W. THOMSON. $1.25

A collection of twenty-six short addresses, each of which is based on the life of some great modern hero or heroine. Those who figure in these pages come from wildly differing spheres and include Nurse Cavell, Lord Lister, Aggrey of Africa, Kagawa, Captain Scott, Edison, etc. All the stories are designed to appeal to the youthful spirit of adventure and of desire to serve a great cause.

A Best Seller in China

"A new era has commenced in th Christian movement in China with th publication and use of the new Unio Chinese Hymnal," writes the Rev Charles F. Johannaber, Methodist mis sionary in Kiangsi, China. The pub lishers first counted on 25,000 copies fo the first edition, but were overwhelme with orders amounting to over 100,000 Now the orders have gone up to ove 150,000.

The new Hymnal is a wonderfu expression of the unity of the churche of Christ here in China. The differen denominations which came together t prepare this book of praise are th Protestant Episcopal Church (togethe with the Anglican Church), the Churcl of Christ in China (made up of forme Presbyterian, Congregational, and Re formed Church bodies), the East Chin Baptist Convention, the Methodis Episcopal Church, the Methodist Epis copal Church, South, and the Nortl China Congregational Churches. "I there anything like it in the Weste world?" asks the missionary.

Western and Indian Thought

By ALBERT SCHWEITZER $2.5

Dr. Schweitzer is unusually distin guished as doctor, philosoper, musicia and missionary. In this new book it i the philosopher who writes, and his ain is to contrast the Western and India attitudes towards life. These may b roughly classed as the Optimistic an the Pessimistic outlooks. The chie element in Eastern religions and meta physics is denial of the boon of life while affirmation of life is the mai characteristic of Western religions an philosophies since the rise of Chris tianity. The ancient Jewish religio was also optimistic. Dr. Schweitzer subjects the Eastern religions an systems of thought, Taoism, Bud dhism and Shintoism—to a clos analysis and compares their ingre dients with the religious outlook of th Western nations. He exhibits the rela tionship between the essential mysticism of Indian religions and ethics, and trace the development of the doctrines o Reincarnation and Metampsychosis. H shows how modern Indian thinkers notably Tagore, have modified th traditions of their religion. Running like a thread through the discussions i the relation of Ethics to Mysticism For all those who are anxious to learn the differences between Eastern an Western ways of thought and living and to discover what is good in each Dr. Schweitzer's book is invaluable.

CORRESPONDENCE

A Letter from Miss Sadler

[illegible] Miss Sadler [illegible]
[illegible]

[illegible] from August 1921.

Sao Paulo. We had hopes of the Presbyterian Missions going here, as we went to Mackenzie College to talk it over and it is composed of twelve acres covering a hill in the centre of the city, a lovely location. They have [illegible] of Presbyterian Church in Edinburgh. The Episcopal Presbyterians and M. E. South have had splendid success in Brazil from all I have heard. The President of the college mentioned that Dr Eastman had arrived the day before and was receiving so a school some distance from there and would return that morning to fly to Rio in the morning. The boat [illegible] and gives us each pyjamas for our [illegible] to Rio, [illegible] and we found that was an [illegible] but we could fly as we began flying in 1918 and we went to the office and found that all [illegible] had been booked straight away which could not be sold until five P.M. [illegible] Government did not allow them before five they were sure we [illegible] to fly until [illegible] when we found they had been [illegible]. So we came to [illegible] and were in [illegible]. The approach to the city is [illegible] with lovely mountains and [illegible] many of them covered with [illegible] growth. But we were disappointed with the climate. We refused to get out of the [illegible] that such a large and [illegible] country could not possibly [illegible] and dusty as ugly and small [illegible]. The porter however took our bags and made us get off.

Rio de Janeiro. The carnival [illegible] is so beautiful it defies description. I am sure we shall [illegible] challenge. The city, for that time has [illegible] theirs. We took our passports to the U.S.A. office and left them with a note for Miss Cuthbert's people and then went and took a ride about the city. When we returned she invited us [illegible] a chair for our own [illegible] and to [illegible] for tiger seeing and a [illegible] of [illegible] in the [illegible] and then took us to a [illegible] where we received a [illegible] that [illegible] per day breakfast included. We [illegible] and were presented with a pin for [illegible] which was charming. I never felt so rich in my life as then. We talked to Europeans and Americans all the time and were [illegible] [illegible] here [illegible] and there are [illegible] models of an American [illegible].

The next on the [illegible] Lord Mayo-Hore in the evening and saw the [illegible] and moved [illegible] the [illegible] and the Statue of Columbus [illegible] up. It was [illegible]. Then we went down and visited Miss Cuthbert [illegible] on the beach near the mountains. She came to some Brazilian [illegible] and we followed very much. The next day we went to Corcovado to the foot of the mountain that stands out of the Bay and has the [illegible] arms. The view of the city and beaches from here is lovely. There are eight miles of [illegible] Dr Eastman we felt that we had seen everything possible at the short time we were there.

Pernambuco was our next stop on [illegible]. There we visited the old part of the city and were surprised to see a monument with an inscription which I thought referred to an [illegible] and [illegible] it and had it translated and it was [illegible]. I remember where the people was in such that they mentioned that the last one had been in Brazil and I suppose we saw the place.

Bahia [illegible] Roman Catholic town and is also famous [illegible] were to have the whole day ashore to [illegible] but we would have some beautiful sights and we were [illegible] we would through I felt it was such a wonderful experience I felt very [illegible] anyone who has the [illegible] and have [illegible] and we [illegible] Lux Mundi. The end of a perfect day.

Ever [illegible]

Dorothy.

Esther Simandiponnas

Esther was eight months old on the [illegible] of September. She weighs nineteen pounds. Her two [illegible] can sit upright between an [illegible] and [illegible] and is beginning to crawl. She has a charming smile and talks a language all her own. She is very [illegible] and the girls have taught her the Chinese [illegible] [illegible] namely, [illegible] her arms [illegible] when they say "Pang-ka".

She has graduated from bottles to a cup and spoon and is beginning to eat strained vegetables, egg-yolk, cream-of-wheat and gruels. She likes gruels and egg-yolk best. She tolerates spinach but hates carrots.

We took her up to Maxwell's hill for four weeks and the [illegible] many sad things while there. She liked the cool weather, but since coming back to the heat she has valued her privileges at the [illegible] and everything is greatly. But like the rest of us she is looking to a time [illegible] about the middle.

She is a friendly little soul and will hold her hands out to any one who offers to take her and pass it over to the [illegible] mamma would hold of their hair with both hands and give them a pretty [illegible] tug.

M. Dawson.

Harold E. Bunn

We regret to announce the death of Mr. Harold E. Bunn which occurred on Sunday morning, September 11 at the home of Mr. and Mrs. H. Lazar, Kong Lee Road where he had been making his home for the last three years.

Services were held at the home and again at Bukit Timah Cemetery. Sunday afternoon and were conducted by Dr. F. J. Brasher assisted by the Rev. Bishop Edwin F. Lee and the Rev. H. E. Amstutz.

It may be of interest to our readers to know that Mr. Bunn wrote a series of articles in the Missionary Message in the year 1920 entitled "A Trip [illegible] [illegible] [illegible]

OUR SCHOOL MAIL BAG

This is a department for boys and girls who are studying in our Methodist Schools in Malaya, Suma and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Mess no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For ea article or contribution accepted and published a year's subscription to the Malaysia Message or a book val at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used can be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. T editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to mind you to give your full name and address when writing again. This mail bag should be the opportunity the boys and girls of many different races, nationalities and countries to become acquainted. We want you help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, Engla Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexi Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

NATURE THROUGH MY WINDOW

It was eventide. The "thrice crowned queen of the night" rode high in the heavens, attended by thousands of inferior luminaries, a brilliant host of stars which glimmered in the splendour of a tropical firmament.

From my window, I became "the monarch of all I surveyed." The hullabaloo of the day had died away to give place to the silence of the night. Through the window of my neighbour's house a hundred yards away, a flickering light was playing, shed by a candle.

On both sides of the road, rice fields, interspersed with patches of rubber trees, presented a pleasant sight. There was an array of fireflies, and they appeared to be like so many sparks. In the distance towered the hills of the island. The sky was so clear that I could see Government Hill standing out serenely against a broken background of fleecy cumulus. A ray of moonlight kissed its summit, suffusing it with silver radiance.

Amid such a tide of natural splendour, I was thrilled beyond words. What added to my joy and appreciation was the regular splashing of the unseen sea.

Yeoh Keng Cheong,
A.C.S., Penang,
London Matriculation.

ROUND SINGAPORE BY SEA

I wonder how many of you have ever gone round our beautiful island of Singapore either by land or sea. Well! I had a very delightful experience during the recent school holidays. Before school closed we had made every arrangement for a trip round the island in a motor launch. We were twenty-three in all and we gathered together at Clifford Pier on the morning of the 15th August. We boarded the launch and sailed from the pier about 7.30 a.m.

As you look from the sea to the land, the view is magnificent. You will see numberless small boats and big steamers in the harbour and the roofs of the red-tiled buildings and flats of Singapore. All round Singapore are numerous small islands. I was told that some of them belong to the Dutch people. We passed many sampans and steamers. At first the sea was a little rough and about three of us got sea sick. We cracked jokes and sang some of the latest song hits and made ourselves as merry as we could.

We reached Johore Bahru about 1 p.m. and went ashore to an eating shop for tiffin. I need not tell you that we were very hungry and so we swallowed unusually large quantities; the people who were looking on must have thought that we had been starving for the whole month. After tiffin we went out to an open field for a group photograph and then joined our launch. In the afternoon some of us went dozing. We were thinking that we had sufficient fun for the day and were eager to come back to Clifford Pier. When we arrived at the pier it was getting dusk. We bade good-bye to each other promising soon to meet again for another trip.

B. H. Murjani,
Singapore A.C.C.S.,
Std. VI-B

THE SCENE IN THE KANDA KERBAU MARKET, SINGAPO

The Kandang Kerbau Market the busiest and second largest mar in Singapore; it is situated at junction of Sungei and Serang Roads. It is divided into seve sections and each section has particular trade. Behind the mar is a small tenement, set apart the officer to rest after he has sup vised the market and where the st holders pay their respective re every month.

Among the stall holders butchers are the first to be s in the market, scraping off hair from the skins of the nev slaughtered pigs. No one is allov to go into the market at this ho except the stall holders or unl one gets special permission from watchman for going in and observi the art of scraping and scrubbi the pig's skin. But if one is anxi to see how the butchers scrap off hair from the pig's skins or cut pigs up into different parts then can go to the gates and see.

Then the fishmongers and vegetable sellers are the next n to be seen in the market, prepari their goods for sale. Some of vegetable sellers will shell th

coconuts, which were husked the previous afternoon at the back yard of the market. The velocity with which those men shell their coconuts is indescribable, and the art of shelling and husking the nuts cannot be easily attained by fits and starts but by gradual practices and experiences. The art seems to be easy to an observer when he sees the experts shelling the coconuts; but if he is given a coconut to shell then he will realise that the art is not so easy as he thinks it to be. Then they will cut the nuts into pieces required by the customers. At this hour the gates will be opened and no one will be detained or questioned by the watchman if one cares to go in and observe how they shell their coconuts.

Few customers will be seen in the market at this time, and the best time for business is between 8 and 10 o'clock in the morning when the whole market is thrown into confusion and the stall holders are doing a roaring trade. If one is not accustomed to crowds one will come out of the market with a headache or giddiness. The noise of customers bargaining with sellers, and the shouts of the sellers for customers all the market. People of all races jostle against each other and move from stall to stall buying fruits, vegetables, fish or meat. It is in the market that friendships are created and distinctions between races die away.

After a while the crowd begins to disperse gradually, and at about 12 o'clock the market is quiet. This seems to be the only time for the stall holders to go to the central market and purchase goods for the next day. Some will arrange their goods; while others will discuss their business or perhaps political matters. This stillness lasts for a while and then a commotion begins and ends four or five hours later when the crowds begin to disperse and the gates are closed.

TAN BOON CHIANG,

Senior Cambridge,

A.C.S., Singapore.

Memorial Service for Mr. H. E. Bunn

A very impressive memorial service sponsored by the Horley Hall and under the direction of Mr. R. A. Kesselring was held at the A.C.S., chapel hall Friday, September 17 in honour of Mr. H. E. Bunn who acted as Boarding Master for several years. In a memorial address Mr. J. Partridge gave a fine tribute to Mr. Bunn. Others who participated in the service were Mr. E. G. Rode and Mr. H. R. Ritchie who were also members of Horley Hall under Mr. Bunn's leadership.

PHILATELY

I was talking with a friend of mine two years ago when he mentioned this interesting hobby. It has ever since been very fascinating to me at all times of the year. I find this hobby of collecting stamps both educational as well as informative. I am always able to follow the important events that are happening in this world of tense activity.

Although I began stamp collecting two years ago I did not have in mind the idea of putting them in an album. It was only a year ago that I bought an advanced collector's album and commenced immediately to stick the stamps by means of hinges to the album leaves. I get my stamps from my friends working in the various offices in town.

The slogan that philately is the king of hobbies and the hobby of kings is justified, for in all civilised parts of the world we find keen philatelists. The late King George the Fifth was a keen stamp collector and was very versed in this hobby. He was generous enough to loan some of his priceless stamps to the various stamp exhibitions held all over the British Isles. However, he collected stamps of the British Empire only.

To an ordinary man in the street a postage stamp may not mean anything, but to a stamp collector it is a very interesting "picture." There are many things to learn from a stamp, no matter how common it is. The water-marks, the perforations, the quality and the name of the paper, and the date of issue of the stamp are some of the average stamp collector studies.

Stamps are an aid to a student who is either interested in geography or history. Scenery of distant places is shown on postage stamps brought to him by air-mail, by steamship and by rail. Historical scenes, personalities and events are sometimes pictured on stamps. Important happenings, such as the Olympic Games held in Berlin in 1936, are shown on stamps. They are undoubtedly a very effective form of advertising. Some countries issue stamps of very beautiful scenery, so as to attract tourists.

Ong Chu Seng,

Senior A,

Anglo-Chinese Secondary School.

Age 17 years.

The REV. and MRS. H. C. SCHOLBERG who have been missionaries in India since 1906 passed through Singapore the last week in September on their way to India returning from furlough. The Scholbergs have been stationed at Muttra and Aligarh. This time, however, they are to be stationed at Jubbulpore to be in charge of the Jubbulpore High School. The Rev. Mr. Scholberg spoke at the Wesley Church prayer meeting, Tuesday, September 28th. on the present religious situation among the depressed classes of India and has promised to write an article for the Malaysia Message for our next number. The Scholbergs and their son Cedric sailed from Singapore Thursday, September 30 on the s.s. Karapara.

DR. JOHN R. EDWARDS, until 1936 a Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church and more recently Superintendent of the Jacksonville District of the Illinois Conference, has been transferred to the pastorate of the Union Avenue Church of Washington, D.C. according to the joint announcement of Bishop E. H. Hughes of Washington and Bishop E. L. Waldorf of Chicago.

The REV. C. F. JOHANNABER of Kiukiang has recently written a book, *The Old Testament, Its Meaning, Origin, and Use,* published first in Chinese by the Christian Literature Society. The English edition of the same book will be available at the C.L.S. by the opening of the fall semester in September. He has also been invited to be one of the contributors to their new Commentary on the Old Testament, and is writing on the books of RUTH and JONAH.

WESLEY CHURCH, SINGAPORE, is now installing one of the new Hammond organs recently shipped from America. The last service at which the old organ was used was Sunday evening September 26. The Rev. H. B. Amstutz hopes that the new organ will be installed and dedicated for the service on Sunday evening October 31. All Singapore Methodists are eager to hear the new organ, the installing of which will be an event of importance in the history of church music in Singapore. It is hoped that this organ will be frequently heard over the radio.

The "PRESIDENT HOOVER," leaving Shanghai on August 20, carried eleven missionaries of the Northern and Southern Methodist Churches enroute to Manila. Mr. and Mrs. Estes of Huchow, Miss Lucy J. Webb of Moore Memorial Church in Shanghai, Misses Wasson and Alsopp of McTyeire School, and Miss Pearl McCain of Sungkiang,—all of the Southern Methodist Church; and Misses Gertrude Oldroyd of Shanghai, Lulu Golisch and Marie Brethorst of Nanking, and Eunice Smith and Roxy Lefforge of Foochow—of the Northern Methodist Episcopal Church.

D 7 HONGKONG BANK CHAMBERS, SINGAPORE
MERCANTILE BANK CHAMBERS, KUALA LUMPUR

SINGAPORE
Phone:
2042

KUALA LUMPUR
Phone:
3488

WHITE ANTS—are destructive and unnecessary guests in your properties—we undertake to completely exterminate—and guarantee under contract to keep them out!

Telephone us for inspections and estimates.

THOMAS COWAN & CO.

WHITE ANT EXPERTS

Or to Our Sole Agents:

The Borneo Company Ltd., All Branches.

SOME OF OUR BEST SELLERS

E. Stanley Jones

The Christ of the Mount	$2.50
Christ and Human Suffering ..	2.00
Christ and Communism	2.50
Victorious Living	2.50
Christ and Nationalism	2.50

Leslie D. Weatherhead

The Transforming Friendship ..	1.75
Jesus and Ourselves	1.75
Psychology in Service of the Soul	1.75
His Life and Ours	2.50
How Can I Find God	1.50
Discipleship	2.50
The Shepherd Remembers ..	2.50
It Happened in Palestine	3.75

40 cents each post paid

METHODIST BOOK ROOM,
10 Mount Sophia,
Singapore.

for EVENING SUITS

It's general opinion that a man looks best when in Evening Dress. This is definitely not the case when Suits are tailored by Wing Loong. We keep a man looking his best at all times and with a maximum of comfort.

WING LOONG

HIGH STREET, SINGAPORE PHONE 7627.

"THE HOUSE OF DISTINCTIVE TAILORING"

Has your Bible been made a blessing to you?

If so, see that others get it as well by sending your gift to the

BRITISH & FOREIGN BIBLE SOCIETY

Which prints the Bible in over 700 different Languages and sells many of them at less than cost price so that the poorest may be able to buy them. : : : : :

Your gift makes that possible !

Gifts may be sent to the Secretary:-

British & Foreign Bible Society

7, Armenian Street, Singapore.

ROYAL

TRADE ROYAL TYPEWRITER MARK COMPANY, INC.

Presents.....luxury in writing. It is new, *Sensationally new* — in its smooth effortless ease of operation, its permanent quiet, and its strikingly handsome modern design. The leader in Portable Typewriters.

Sold & Guaranteed By

RONEO LTD.

3, Malacca Street, Singapore

Also at

Ipoh - Kuala Lumpur - Penang

RONEO LTD.

Please send me particulars of your plan whereby I can obtain a Royal Portable Typewriter on easy terms.

Name.....

Address.....

M.M.

American Foreign Insurance Association

Head Office: 80 Maiden Lane, New York

Control Office For Malaya, Siam and the Netherlands Indies.

34/35 Mercantile Bank Building, (P.O.Box 46), SINGAPORE

F. T. WYCKOFF, *Manager*.

Member Companies.	Assets.
The American Insurance Co. (Ltd.)	$ 31,145,711.46
The Continental Insurance Co. (Ltd.)	104,436,414.52
Fidelity-Phenix Fire Insurance Co. of New York (Ltd.)	83,260,111.91
Fire Association of Philadelphia (Ltd.)	23,037,704.93
Glens Falls Insurance Co. (Ltd.)	20,993,046.42
Great American Insurance Co. (Ltd.)	52,314,990.44
Hartford Fire Insurance Co. (Ltd.)	101,999,689.10
The Home Insurance Co. (Ltd.)	139,759,200.76
New Hampshire Fire Insurance Co. (Ltd.)	17,540,572.91
The Phoenix Insurance Co. (Ltd.)	62,406,194.29
Springfield Fire and Marine Insurance Co. (Ltd.)	33,400,003.09
St. Paul Fire and Marine Insurance Co. (Ltd.)	38,447,820.50
United States Fire Insurance Co. (Ltd.)	35,079,074.42
Westchester Fire Insurance Co. (Ltd.)	20,027,789.93
(All Incorporated in U.S.A.)	$763,848,324.68

Local Managers: The Halifax Fire Insurance Co. of Halifax, Nova Scotia (Inc. in Canada)

General Agents: Confederation Life Association of Toronto (Inc. in Canada)

FIRE — MARINE — MOTOR CAR — LIFE

"Strongest Property Insurance Group on Earth"

GRIN & BEAREM

nd You Don't Hang by Suspenders

"I wonder why they call these things ressing gowns, you don't dress in them."

"Well, you don't take a bath in a athrobe, do you?"

Acquainted

The vicar had just returned from visit abroad, and a big crowd of his arishioners had collected in the school- oom to meet him. Beaming with plea- ire, the vicar got up to speak to the eople.

"My dear friends," he started. "I will ot call you ladies and gentlemen, because know you too well."—

Big Bugs

Lord Pomp was making a periodical isit to a certain mental hospital. Near- g the main entrance he saw coming to- ards him a welldressed man. Thinking m connected with the place, he greeted m with a polite "Good morning."

The man returned the greeting and alted, remarking, "Are you going to e hospital, sir?"

"Yes," was the reply. "I'm Lord omp."

"Go on in, sir," came the rejoinder: hey'll cure you. I thought I was King ong when I came here first."

Strategy

A minister once delivered a sermon a church where many of the congre- ation had the habit of going out before e close of the meeting. He was advised this beforehand.

He opened his meeting by saying en- ouragingly: "My friends, I am going speak to two classes tonight: first, to e ignorant people, and then to the intel- gent people."

After earnestly addressing the sup- osedly ignorant people for a while he id that they could now take their hats nd go.

The entire congregation heard him the end.

David is the Name

A man went into a bookshop to urchase a present, "I want an illustrated dition of the Psalms, please," he asked e young lady behind the counter.

The assistant went away for some me, and then returned to ask, "Who's by?"

Locale

Asked for a paraphrase of the sen- nce, "He was in high dudgeon," a city upil wrote:

"His cell was on the top floor."—

Of Course

"Do you go in for outdoor sports?"

"Silly! If I went in, they wouldn't be utdoor sports."

A Sentence Biography of John Wesley

EUGENE C. SHACKELFORD

JOHN WESLEY (1703—1791):

—the favourite son of Susannah Wesley, was born June 17, 1703.

—was miraculously saved from the parsonage fire at Epworth in 1709.

—was well educated by his mother in the home.

—went to school at Charter House in 1714 at the age of eleven.

—went to Christ Church, Oxford, in 1720 at the age of seventeen.

—was ordained a deacon in 1725.

—was elected fellow at Lincoln College in 1726.

—in August, 1727, left Oxford College to act as his father's curate at Wroote.

—in October, 1729 went back to Oxford and joined Charles' society of "Methodists," soon becoming its leader.

—was a scholar of great learning and diligence.

—had a peculiar genius for organization and religion.

—went with Oglethorpe in 1735 to Georgia, where he failed miserably in his mission work.

—experienced the beginnings of his conversion in 1725 and realized his full conversion experience at Aldersgate Street on May 24th, 1738.

—after this, became a powerful man for God in England, Scotland, and Wales, travelling 225,000 miles as an itinerant preacher and preaching a total of 40,560 times.

—preached his last sermon on February 23, 1791.

—died on March 2, 1791, having lived almost the entire length of the eighteenth century.

A Holy Minstry

Ah, if we had a holy ministry, it would be far more important than an educated ministry. If the ministry were holy enough, they would do without so much education. God forbid that I should undervalue an educated ministry. Let ministers be educated as well as they can, the more the better, if they are only holy enough. But it is all a farce to suppose that a literary ministry can convert the world. Let the ministry have the spirit of prayer, let the baptism of the Holy Ghost be upon them, and they will spread the gospel. Only let Christians live as they ought, and the church would shake the world. If Christians in New York would do it, the report would soon fill every ship that leaves the port, and waft the news on every wind, till the earth was full of excitement and inquiry, and conversions would multiply like the drops of morning dew.—Charles G. Finney.

MR. T. V. SOONG, one of the leading members of the Nanking Central Government recently made a visit to Hainan his native land. It is interesting to note that Mr. Soong's family is linked with Singapore. John Sung, father of Mr. T. V. Soong and the famous Soong sisters, according to Chinese sources, was in Singapore in the early days of the Methodist Mission, attached to the missionary headquarters as a Chinese evangelist. The nephew of the late Mr. John Soong is a resident in Tangkah where he is a planter. His brother Mr. T. L. Soong is provincial treasurer of Canton. The Madam Chiang Kai-shek is one of the Soong sisters.

In a recent letter from the REV. A. V. KLAUS, Frankfort am Main, Germany he mentions that he has attended the fiftieth anniversary of the German W.F.M.S. which was organized in Frankfort in the year 1887. He says: "We had a fine visit with Dr. Luering. He is still very much interested in Malaya. Both Dr. and Mrs. Luering have been keeping in touch with the work there by means of the Malaysia Message. Dr. Luering's friends will be sad to learn that he is still very ill. Most of our conversation was carried on in the Malay language. Before I left he offered a beautiful prayer in Malay for the progress of the work in the Singapore area." The Klaus' address in Holland is Vreewijk Straat 27, Leiden, Netherlands.

DR. E. STANLEY JONES who contributes to this number of the Malaysia Message an article entitled "An Open Letter to Japan" has recently been forced to change his plans for the China Evangelistic Campaigns due to the present unsettled conditions in China. He is now in the Philippine Islands conducting forward evangelistic campaigns. If the war does not close in China by the end of September the probabilities are that after completing his work in the Philippines he will come to Malaysia, as he has received many urgent invitations from here. We are not able to make any definite announcements but we may say that as Dr. Jones had plans for a six months evangelistic campaign in China from August to the end of January it seems very probable that if Dr. Jones comes to Malaysia it will be during the months of November, December and January. Dr. Jones was present at the Mokanshan Summer Conference, August 10—12, and preached at the Community Church in Shanghai Sunday, August 15, a sermon which was in commemoration of the death of Dr. Frank Rawlinson. He was in Shanghai at the beginning of hostilities and had some very exciting experiences travelling from Mokanshan to Shanghai.

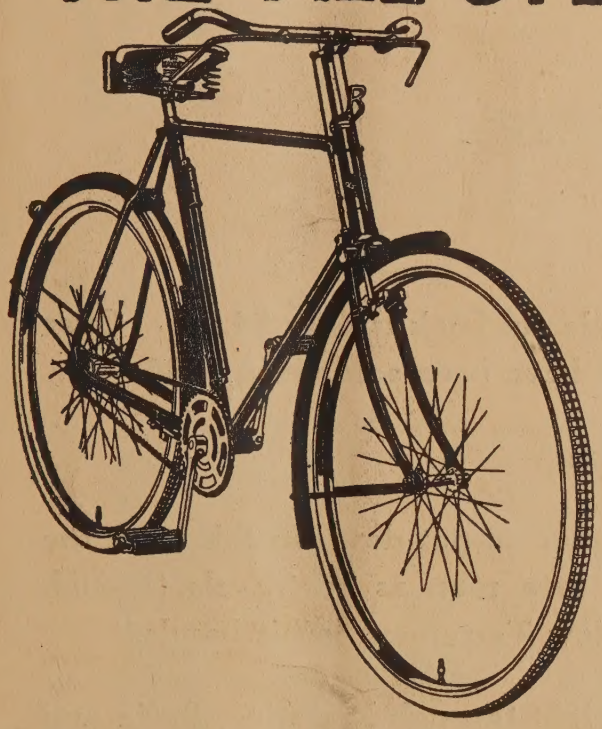
A HEALTHY BABY, A HAPPY FAMILY

BLUE CROSS MILK AT ITS BEST

SAFE FOR YOUR BABY

RALEIGH

THE ALL-STEEL BICYCLE



THE RALEIGH

Guaranteed for Ever

Prices from

$49.50

Up

Attractive Hire Purchase Terms Arranged

Sole Agents:-

ROBINSON & CO., LTD.

SINGAPORE — KUALA LUMPUR

"IN THE STEPS OF THE MASTER"

H. V. Morton's wonderful book is only $4.50. Over half a million copies have been sold since 1934.

From the introduction:—

"I have attempted to put down in this book the thoughts that come to a man as he travels through Palestine with the New Testament in his hands."

H. V. Morton goes right through Palestine, Syria and Trans-Jordan, observing those things still visible to-day which illustrate or illuminate the Life and Teaching of Christ.

Only a few copies left at the

MALAYA PUBLISHING HOUSE, LTD.
SINGAPORE.

Printed at the Malaya Publishing House, Limited, Singapore